

THE ATHENÆUM

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No. 1993.

LONDON, SATURDAY, JANUARY 6, 1866.

PRICE
THREEPENCE
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UNIVERSITY COLLEGE, LONDON,
SCHOOL.—Under the Government of the Council of the College.

Head-Master.—THOMAS HEWITT KEY, M.A. F.R.S.
Vice-Master.—WILLIAM A. CASE, M.A.
HENRY MALDEN, M.A., Professor of Greek in the College, has charge of the highest Greek Class.

THE SCHOOL will RE-OPEN on TUESDAY, January 10, for New Pupils, at 9.30 A.M. All the Boys must attend in their places on Wednesday, January 17, at 9.30.
The School Session is divided into three terms.
In the Senior Department, the Fee is 7l. for each term, and the Hours of Attendance are from 9.30 to 4, with one hour and a quarter for Recreation and Dinner.

JUNIOR DEPARTMENT.
CLASSES FOR YOUNG BEGINNERS.

These Classes are for Pupils between the ages of Seven and Nine, who are kept wholly apart from the older Boys. They have as the use of the Playground, the teaching of Lessons and recreation as are arranged as to differ from those of the older Boys. Fee for each term, 6l. and 3d. for Stationery.

Hours of Attendance are from 9.30 to 3.40, in which time two hours altogether are allowed for Recreation and Dinner.
The School is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of other Railways.

Prospectuses and further particulars may be obtained at the Office of the College.

C. H. A. C. ATKINSON, Secretary to the Council.

January 2, 1866.

KING'S COLLEGE, LONDON.—GENERAL LITERATURE AND SCIENCE DEPARTMENT.—Students entering next Term, January 23, 1866, will be entitled to compete with those who entered at Michaelmas, for a Scholarship of 20l. for two years, to be given for the best Examinations in English, Latin, and Greek, and in the best Examinations in the Department, apply to J. W. CUNNINGHAM, Esq., Secretary.

R. W. JELF, D.D., Principal.

GEOLOGY.—KING'S COLLEGE, London.—Professor TENNANT, F.G.S., will commence a Course of WEDNESDAY EVENING LECTURES on GEOLOGY, from Eight to Nine, First Lecture, January 24, 1866. For 1s. And a more extended Course on Wednesday and Friday Mornings, from Nine to Ten. First Lecture, Friday, January 26. This Course will be continued till May. Text-Book, "Elements of Geology," by R. W. JELF, D.D., Principal.

LOCAL EXAMINATIONS IN DRAWING
OF THE SECOND GRADE OF THE SCIENCE AND ART DEPARTMENT OF THE COMMITTEE OF COUNCIL ON EDUCATION.

Examinations in Drawing of the Second Grade will be held at South Kensington, and at the various Schools of Art and Night Classes, established under Local Committees, throughout the United Kingdom, on the 12th, 13th, and 14th MARCH, 1866, commencing at 7 P.M.

Local Committees desiring such Examination should apply to the Secretary of the Science and Art Department, South Kensington, London, V. For Form No. 235, which must be returned by the 15th January, 1866.

Candidates not being students in such Schools or Classes should apply to the Secretary of the School or Class in which they desire to be examined, in order that they may be included in the return of Candidates to be examined.

By order of the Committee of Council on Education.

GENERAL EXHIBITION OF WATER-COLOR DRAWINGS, Indian, Chinese, Egyptian, &c.

All Drawings in the Exhibition must be sent to the Gallery on Monday, 8th, or Tuesday, 9th inst. Hours of Reception from 10 A.M. to 10 P.M.

WALTER SEVERA, Hon. Secs.

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January 1, 1866.

PARIS UNIVERSAL EXHIBITION IN

APRIL, 1867.

All CLAIMS for Space to exhibit Manufactures or Machinery should be sent, as soon as possible, marked "Paris Exhibition," by the Secretary of the Science and Art Department, South Kensington, London, W.

EVENING LECTURES TO WORKING

MEN.—The Second Course of this Session, consisting of Six Lectures "On Metals," by Dr. Percy, F.R.S., will be commenced on MONDAY, January 15, at Eight o'clock. Tickets may be obtained by Working Men only, on Monday, January 8, from 10 to 4 o'clock, upon payment of a Fee of 6d. for the whole Course. Each applicant is requested to bring his name, address, and occupation written on a piece of paper, for which the Ticket will be exchanged.

TRENHAM REEKS, Registrar.

OWENS COLLEGE, MANCHESTER

(in connexion with the University of London).

The Office of the COLLEGE TUTOR being about to become VACANT, by the Resignation of the present Tutor, consequent on his undertaking other duties in the College, the Trustees of the College INVITE APPLICATIONS from Gentlemen who may be desirous of offering themselves as CANDIDATES.

The Tutor may be required to give assistance to the Professor of Classics, but this and other details will remain to be arranged with the Trustees.

It is requested that Applications may be accompanied by Testimonials or References, and that each Candidate will state his age and general qualifications.

Communications, addressed "To the Trustees of the late John Owens, Esq., under cover to the Secretary to the Trustees, Mr. J. P. Astor, Solicitor, South Kensington, Manchester, on or before the 16th day of January inst., will be duly attended to, and further information will be furnished on application.

It is particularly requested that Applications may not be made to the Trustees individually.

J. G. GREENWOOD, B.A., Principal.

JOHN P. ASTON, Secretary to the Trustees.

January 3, 1866.

THE ARMY, NAVY, AND CIVIL SERVICE.

—Mr. JAMES R. CHRISTIE, F.R.S. F.R.A.S., late First Mathematical Master at the Royal Military Academy, Woolwich, has VACANCIES for PUPILS, at his Residence, 6, Arundel-gardens, Notting-hill.

EVENING LECTURES at the ROYAL SCHOOL OF MINES, Jermyn-street.—Prof. RAMSAY, F.R.S., will commence a COURSE of TEN LECTURES "On Geology," with special Reference to the Proof of Geological Time, on THURSDAY, January 4, at 8 o'clock, to be continued on each succeeding Tuesday and Thursday at the same hour. Tickets for the whole Course, price 5s., may be obtained at the Museum of Practical Geology.

TRENHAM REEKS, Registrar.

PHILHARMONIC SOCIETY.—Professor STERNDALE BENNETT, Conductor. FIRST CONCERT, March 5th. Subscription to the Series of Eight Concerts, Four Guineas; Family Tickets, Three and Half Guineas each; Single Tickets, 15s. Tickets for former Subscribers will be ready January 20th; for New Subscribers, February 17th.

MUSICAL SOCIETY OF LONDON.—The CONVERSATIONS will be held, at St. James's Hall, WEDNESDAY EVENING, January 24th, 1866, Evening Dress indispensable. Annual Subscription, 1l. 2s., due January 1st, and payable to Messrs. ADDISON, 20, Regent-street, W.

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Gentlemen must be introduced by some one known to a Member of the Council or Committee.

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LITERATURE

A New Life of Jesus. By D. F. Strauss. Authorized Translation. 2 vols. (Williams & Norgate.)

FIRST LIFE OF JESUS.

SOME thirty years ago, while our new Biblical critics, our Stanleys and Thomsons, our Ellicotts and Alfords, were still at school, a young and unknown man from Ludwigsburg, then teaching theology in a very obscure German college, put forth a 'Life of Jesus Critically Discussed'; the object of which was to show that the Gospel narrative is a tissue of fictions and historical Christianity an edifice of cards. The young man's name was Strauss; a name associated in German ears with music, waltzes and quadrilles. In its original shape, this 'Life of Jesus' was not a book either to please the eye or win upon the imagination; being big and ugly, printed on dirty paper, with very bad type, and having no grace of style, no beauty of thought, to recommend it. The plan on which it had been laid down was intricate; the details were painfully minute; the repetitions of fact were endless. As a work of literary art, it was very poor. The writer said he had deliberately thrown it into an unpopular form. The sentences were serpentine and knotty, even beyond the rule in German theological debate; and the tone in which sacred subjects were discussed was such, that critics who thought well of it in other ways deplored the fact of its having been written in the vulgar tongue. Such a "Life," they said, was not a book for women and common folk to read; it was fit only for scholars and men who know Latin; and they contended that, like many of our own Gibbon's naughty quotations, such free remarks about the Conception, the Annunciation, and other delicate matters, should have been shrouded in the suggestive indecency of a dead language. Yet the book made a noise in Germany, the echoes of which were in due time heard by the Seine and the Thames. Professors took it up, pastors denounced it to their flocks. Being very much abused, it began to sell. Young men heard that it was wicked; and to students in their teens the suspicion of literary wickedness will always have a certain charm.

FAILURE IN FRANCE AND ENGLAND.

Early attempts were made to naturalize this book in France and England. M. Littré tricked it out in rather piquant French, and Miss Evans, who has since found work for her pen in 'Adam Bede' and 'Silas Marner,' draped it in more comely Saxon phrase. But the labour of these French and English disciples was all but thrown away. No English publisher, we have heard, would risk his money on print and paper. The English manuscript had to be sent to Coventry in search of a patron, which it found, we have been told, in a gentleman named Bray. When the book was at length brought out, in a goodly form, and with a clearness of style to which the original could make no claim, it failed to engage the public mind.

How could it hope to succeed in a country with an intellectual history like our own? To us, it was an old, old story. Long ago, while pious old Germany, acting under Luther's sage and soporific counsel, was singing psalms and smoking tabak, we in England had been driven by events to grapple with this religious problem, just as we had been forced by events to deal with the loftiest question of political right. It is no boast to

say, that as a nation we have passed through phases of experience which our German cousins have still to meet. The phase of religious doubt was one of them. In many a good fight our fathers had learnt to know their enemy; and we, their children, have received the heritage of their toils. We know pretty well the secret of that sceptical state of mind; the time in which it is likely to spring up; the soil in which it will grow; the atmosphere in which it will surely fade and die. In our own country we have seen that religious doubt is the child of political despair; that it rises in evil days; that it spreads under bad kings and becomes fashionable in corrupted courts; that it announces the reign of violence and change; that it fades in the air of freedom and dies in the light of popular life. And what we have seen in our own country, we had read in a hundred historical lessons. Sceptical Rome provoked the Reformation; sceptical France prepared the Revolution. In free nations, in busy times, there is not much scope for doubt. The mind is then too active to grow dark. Doubt comes of misery, servitude and vice. Perhaps no single gift of history is more precious to mankind than this saving truth, that a genuine and abiding Faith can only grow up in the midst of liberty and light. A free, a busy and a virtuous people is never cursed by this sullen mood of the mind. When has unbelief been strong upon us? Only in our darkest days, and in our most immoral courts. Who have been our champions of unbelief? The apologists of tyrants. Hobbes and Hume are the chiefs of our School of Doubt, as Milton and Newton are examples of our School of Faith.

This natural history, so to say, of scepticism, being known to us all by rote, the fate of such a work as the 'Life of Jesus' might have been foreseen. Men who had overcome the 'Leviathan,' lived through 'Christianity not Mysterious,' and put aside the 'Essay on Miracles,' were not unlikely to treat the publisher who put Herr Strauss on our table very much as the country audience treated the wiseacre who thought he had found an unknown treasure in Tom Paine.

Every man among us likely to become a reader of the 'Life of Jesus' knew very well that we have had our own Paulus, our own Strauss. Herbert and Hobbes, Toland and Hume, were giants in their way. Neither the French scoffers of the eighteenth century, nor the German sceptics of the nineteenth, have gone much beyond them. Strauss quotes Toland with the same confidence as another man would feel in citing Euclid; and he absolutely builds up his edifice of cards on Hume. It is the old story, told us once again, in nearly the same words. True, the forms into which our own sceptics cast their doubts were something different from those of the Teutonic speculators. The English writers were mainly logical and historical while the Germans are mainly technical and grammatical. But the form is of less moment than the spirit; and the great cause of Faith against Doubt, which exercised so many of our learned men from early in the seventeenth until late in the eighteenth century, was much the same as it is in Germany to-day. Hence we took slender note of this fresh indictment of the Gospels. Hobbes and Toland were become to us names and marks; notches on the pole, scorings by the wayside, showing the progress of time and the direction of our march. At the proper time we had taken account of the 'Leviathan,' of 'Christianity not Mysterious'; but we had long ago thrust them aside, and left them behind. The cause

which Herr Strauss put up for trial was one that had already occupied the court. Were any new facts adduced to justify a fresh hearing? England, on the whole, thought not. It was the same in France; which had also lived down her Bayles, Diderots and Voltaires, without modifying her creeds, without loosening the springs of her religious life. Some of the noblest works in French and English prose—such as Pascal's 'Pensées' and Cudworth's 'Intellectual System'—are devoted to the record of this great victory of truth. If fresh to Germany, the thing was stale to us. Full of the watch-words and warn-words once in vogue, we could not bring, like our Saxon cousins, the freshness of a new and unworn zeal into that memorable strife. Wit, logic, eloquence, erudition, had been tried among us with no sparing hand; but they had failed to obtain for doubt a permanent foothold in our system of thought. To cite Toland against the Gospels in our day seemed to us a joke; as germane to the matter as quoting our old act for burning heretics and adducing our practice of selling wives. Thus we rejected, with a smile of pity, the appeal in favour of a cause which we considered as having been already heard and lost.

PROGRESS IN GERMANY.

It was otherwise in the author's native land. Pious old Germany—singing its psalms and puffing its tabak—knew little of sacred criticism, nothing at all of religious doubt. The mockers and scoffers were of a foreign race, living beyond the Rhine. The writers who in ancient days had won a name for heterodoxy among themselves—like Arndt—had been mystics rather than sceptics, and, in fact, would be considered as standing nearer to Ewald and Schleiermacher than to Paulus and Strauss. A school of infidelity, such as reigned in England, Italy and France, had no existence in the land of Luther until about fifty years ago. Klopstock's poem of 'The Messiah' was composed in answer to French, not to German, assaults upon sacred things.

Perhaps the school of doubt, now holding sway in Prussia and the middle provinces of Germany, may be traced to the growth of seeds first sown in the popular mind by Klopstock. The poet, in defending the truth, made known to everybody what the scoffers in France were urging against it. Defence, too, implies a previous doubt; and it is a common experience to find the physician kill where he meant to cure. Sanchez is said to have taught the readers of his book on Marriage a thousand sins of which they had never heard. Dryden asserts that Cudworth's demonstration of the being of God made many men atheists. It is certain that Reynolds had never doubted the errors of Rome until he undertook to prove them. Hennel believed in the Gospel histories up to the day on which he began to write in their defence. Colenso would have died within the pale of orthodoxy had he not been called upon to explain the grounds for his belief in the Mosaic scriptures. In like manner, it is probable that Klopstock's verses may have first suggested doubts to which the German mind had been a stranger. Indeed, some writers fancy they can trace the sceptical spirit of the seventeenth century in England, of the eighteenth century in France, to the polemical and apologetic tone of the great divines; just as some persons find in our pamphlets against regicide the original hint for the execution of Charles the First. Hallam observes on this attitude of the divines; how they appear to be always under arms, always drawn up in array of battle, always hitting out right and

left,—now at atheists, now at Jews, and now, again, at Mohammedans. These good men often provoked replies; hence, perhaps, arose the great schools of Vanini, Hobbes and Voltaire. George the Third, in his homely way, said the true word about vindications, when Watson offered him his 'Apology for the Bible.' George opened his eyes: "Apology for the Bible! I did not know the Bible wanted any apology."

But whether the poet and apologist first led his countrymen into doubt or not, it is clear that the German school of infidelity rose in the wake of his poem. It may be said to have commenced with Lessing, though it would be rank injustice to that writer to put him into the same class with the later magnates of this school. Herder paved the way for Paulus, Paulus furrowed up the soil for Strauss. But when the latter teacher began his work, the subjects of sacred criticism were new and strange to the German schools. Questions had been put by Niebuhr to the early Roman writers; much history had been pronounced legend—much legend fable; and Strauss made a bold application of Niebuhr's method of destruction to the Sacred narratives. Niebuhr had pushed his method too far, as scholars are beginning to find out. Strauss pushed it still farther, as borrowers and imitators are apt to do. Nothing was held by him too sacred for his rough and familiar hand to smirch,—not the Virgin's honour, not the Apostle's truth. Hence, his writing had some of the charms of a dark, indelicate and forbidden art. If pious souls were shocked by it, disordered minds were drawn to it. A new edition came out. Schools, colleges, universities, were filled with clamour. The name of Strauss became a war-cry in the land. Journals discussed and pulpits denounced his theories. No one could deny that a stir was being made in Germany, and some among us began to announce that commotion as a "sign." The 'Life of Jesus,' said our timid friends, was not a popular book, written for the crowd; but a dry, hard piece of critical science, addressed to the professors and divines. The stir must, therefore, be among the educated ranks. They forgot, perhaps, that this noise which they heard afar off was being made by the resisting power. A book may sell twenty editions, and leave no stamp of good or evil on the public thought. A river flows smoothly down its proper bed; a brook brawls heavily as it dashes over rocks.

THE NEW LIFE OF JESUS.

At length Herr Strauss's enemies had made him famous. So many answers to his book appeared in Germany, that his name turned up on almost every page of sacred criticism. Readers of Bleek and Ebrard—not to speak of Baur, Sieffert and Keim—could not easily ignore the work of Strauss. For good and ill, it had entered into all the forms of German theological debate. Still his success was slight, measured by such rule as we should apply to literary success. Four small editions seemed to have stifled the demand. Copy was got ready for a fifth edition, but the public made no sign of wanting it. Strauss was willing, purchasers were not. It is amusing to read that care has been taken by Herr Strauss to provide by his will that a fifth edition of the 'Life of Jesus Critically Discussed' shall be printed whenever a request for it may arise!

M. Renan's 'Vie de Jésus' seems to have given a new direction to Strauss's thoughts. Heretofore he had been a party critic, not a popular writer; but the sale of a dozen editions of the French romance induced him to appeal from the college to the market-place. To get more

readers, he must seek a new class. So he wrote a new treatise, not for theologians, but for the people. The appeal to this lower rank of readers is now before us, in the book which a friendly and authorized hand has laid on our table in an English dress. But between the 'Life of Jesus' for divines and the 'Life of Jesus' for laymen there is not much difference, beyond that of date and style. The thirty years which have elapsed since the work for divines came out have given us rare increase of knowledge on sacred subjects: on the geography of Palestine, on Syriac literature, on local habits and manners, on ethnology and natural history, on contemporary events in Greece and Rome. We have dug up Biblical cities. We have collected Biblical birds, beasts and fishes. We have discovered ancient tablets, manuscripts and coins. And the large, general effect of all these studies and discoveries has been to restore the credit, momentarily shaken by German criticism, of the most ancient authors, whether these were Roman like Livy, Greek like Herodotus, or Hebrew like Jeremiah. Of this great increase of our knowledge, Strauss has made sparing and dubious use. The manner of his new work is meant to be lighter and simpler, as befits the audience which it seeks; but the gain in either brightness or clearness is rather difficult to find, in our English text. On the whole, the changes are slight and of no account. Herr Strauss avows that his fundamental ideas are the same; in other words, he admits that Layard and Tristram, Botta and De Vogüé, Cureton and Rawlinson, not to speak of such German commentators as Bleek and Baur, Ewald and Weiss, have all laboured, for him, in vain.

The book which is to carry this great appeal from theologians to laymen makes a parade of science. It is said to be based on science. On almost every page, science is called to give evidence against revelation: not astronomy, geology, botany, anthropology; but a system of criticism which dignifies its efforts with that lofty name. Strauss speaks of this system as High Criticism, as Scientific Theology; claiming for it a basis in human nature more enduring than religious faith. He appeals from legend to records, from poetry to facts. Perhaps it may be well, since the appeal has been done into English for every one to read, that a journal of science and literature should offer the lay reader some independent means of testing the worth of this High Criticism, this Scientific Theology. Men fear the things they do not know. How far is this Science empirical, how far is it true and sound?

THE ENGLISH VERSION.

In following Strauss through his fundamental ideas, we may stick pretty closely to our English text. Not that we think it represents quite truly the German draft. If Strauss means what he says in the original, we might venture to pronounce many of the English phrases unhappy, some of them incorrect. Two or three examples of what we mean are as good as a thousand: *unerfreulichen Richtung*, applied to Pharisaism, can hardly mean "offensive tendencies"; *Umsichtigkeit* is not fairly rendered by "dishonesty," a word which could hardly have been applied to Baur; *in durchschlag kommen konnte* is badly translated into "could be appreciated." But with such faults as these, if they are faults at all, we have no concern. The translation is authorized: that is enough for us. An author's rendering of his work into another tongue is almost sure to present variations from the original. Need we refer to such a fact as that Bacon's editors have to consult both the Latin

and the English versions of his works in order to arrive at his latest sense? We must presume Herr Strauss to know what he was about in authorizing this English text, and we shall do him no wrong in assuming that he means exactly what it makes him say.

HERR STRAUSS AS LOGICIAN.

When a man offers to take from you, in right of some process of his own, a rule, a creed, an affection, by which you have heretofore held,—to take it from you publicly, and with your own consent, as a possession which has not been truly yours,—it is no less a duty than an instinct to inquire what sort of man this teacher is. If any one should ask you to yield your faith in God because he has satisfied himself that you ought not to hold it, you are bound to see that he is a sound adviser, a true logician, a coherent man. Every one is not born a reasoner. A good scholar may be a bad thinker, a plausible advocate may not be blessed with a strong understanding. Thus, before entering on the detail of Strauss's evidence against the genuineness of the Gospel narrative, and against the accepted faith of the Evangelical life of Christ, it is natural, nay, it is necessary, to get some notion of his modes of thought, and to see how far he is able to follow cause to effect. If, from a brief inquiry, we should see room for suspecting that his reasoning powers are unsound, that his arguments are flawed by assumptions, that his conclusions do not lie in his premisses, whilst, from defects of nature, he is himself unconscious of this weakness of his mind, we should be greatly helped towards an understanding of this popular Appeal.

THE ZÜRICH CHAIR.

The first considerable event in Strauss's career after the publication of his 'Life of Jesus Critically Discussed' had some of the aspects of a practical joke. He had published his book. He had outraged the divines. He had set the schools, the colleges, and the churches in a ferment. In his own belief, he had proved that the Gospels were not written by the Evangelists; that the miracles were pious frauds; that the Annunciation, the Atonement, and the Resurrection were all false: in one word, that Jesus was not Christ. And when he had shown, to his own complete satisfaction, that Christianity has no true historical basis, that the Church is built on a lie, and that theology as taught in Europe is a cheat, he offered himself for a theological chair. But he did not mean it as a joke. On those aspects of the case which made his appearance at Zürich and his expulsion from that city one of the comedies of public life in our time, we need not dwell. Europe laughed and the Zürichers winced at this unexpected turn. Pasquin had never imagined anything more droll. The enemy seemed to have leapt into the pulpit, and amidst the laughter of his hearers proclaimed that such was his proper place. Nothing like it had occurred in the Church since the Devil, in the Middle-Age story, was elected abbot. Everybody seemed conscious of this false position of the Swiss College, except Strauss himself, who remained grave and sad, unable to see the true state of things, until the townsmen rose upon him and drove him from the land by force. It was a miserable affair, not for him only, but for them. The main fault lay with him, if a defect of nature can be called a fault. He could not see the consequences of his own words, his own acts.

But is a man who cannot reason for himself a safe guide for others? If you found Balmat stumbling over every rock and slipping into every crevasse, would you engage him to lead you to the dome of Mont Blanc?

MISUSE OF HUME'S ARGUMENT.

Passing from the first important event in Strauss's life to the first important paragraph in his book, let us see how he reads and uses Hume, the mainstay of his case. Hume, he says, in brief, has proved that miracles are impossible; and from this vantage-ground of argument, he proceeds to show that as an impossible witness cannot be vouched in favour of any doctrine, a religion which rests, like Christianity, on the miracles said to have been done by its founder, cannot be true. But does such a conclusion lie in either the premisses of this argument or in the facts of the case?

Hume asserts in his famous Essay that the story of what we call a miracle (*σημειον, signum*, a sign) is against experience; that the report of what is contrary to experience is likely to be untrue; and that the evidence in favour of an improbable fact should, in proportion to the amount of that improbability, be clear and strong. Now, this is all true, and even trite. Hume lays down a rule to which no lawyer will object, when he says that on a new and strange fact being stated, one hard of belief, contrary to usage, it is right to consider the nature and weight of the evidence in favour of it; whether the witnesses of its truth are few or many, whether they are wise or foolish, whether they saw and heard what they report, and whether they agree in the main one with another. But Hume gets upon dangerous ground when he assumes that if facts contrary to common experience are reported, it is more philosophical to reject the testimony than to believe the report. Why, everything that is new is contrary to experience. The first observed eclipse was against experience. The first observed earthquake was against experience. The motion of a boomerang, the variation of a compass, the rising of a coral reef, are all contrary to experience. The safe rule is to consider the evidence. No Judge on the bench will reject testimony, on a point of fact, because the attested fact is new and out of the way. In such a case everything depends on the evidence produced. In a free country, with open courts, we have a wide experience of such rules, and we have come to look upon human testimony, properly handled, as a very safe guide to the discovery of truth. By pushing his point too far, Hume lost his hold on facts, and set his theories in opposition to the rules observed by practical men in our courts of law.

But Strauss goes far beyond Hume, when Hume goes farthest from the truth. In his eagerness to catch support for his own ideas, he does not perceive that the propositions enunciated in the Essay on Miracles would not help him, even if they were sound. Does Hume assert that miracles are impossible? He had too much sense, too much knowledge of law, too much acquaintance with philosophical methods, to say any such thing. He dwells on the difficulty of proving a miracle by evidence. Such feats as turning water into wine, curing the Centurion's son, raising Lazarus from the dead, are, in his system, to be questioned sternly as things against our experience, against the order of nature, against all that is known of cause and effect. But he does not pretend to say that everything must be considered false and fraudulent which cannot be explained by what is already known. How could he? Bacon had taught him better. Hale had taught him better. Hume knew that Nature herself—visible, material Nature—is full of surprises. Every science has its own tale of wonder, of mystery, of revelation. A rule which rejected facts because they were unknown to experience might do for Chinese and Iroquois, but could never have been proposed by the countryman of Newton, the

contemporary of Boyle. The truth is, that Strauss does not see the distinctions drawn by Hume. Strauss makes Hume declare that miracles are impossible; Hume only asserts that they are incapable of proof. The difference is great. If Hume's position could be held (which we doubt), no practical injury would follow from it. Many things are held to be incapable of proof, which are not the less believed by every one, from axioms in geometry, to the existence of matter and the identity of man. Strauss's reading of the argument is wrong.

Hume's elaborate reasoning goes no further than to show that a miracle *is* a miracle; an event out of order; an interruption of usual laws. Herr Strauss, unable to pursue the chain of reasoning, leaps to the conclusion that Hume has been proving that a miracle is *not* a miracle; but a fable, an imposture and a fraud. On this entirely false foundation he builds as though it were solid rock!

EXAMPLES OF DEFECTIVE LOGIC.

How far this failure of the reasoning power, so oddly shown by Strauss when dealing with general principles, displays itself in all the details of his book, a few examples, taken from the Preface and Introduction only, will suffice to prove.

In the second page, he has some remarks on the writings of professional divines, in the course of which he says that they are "sitting in judgment on their own cause," and that he objects to their verdict, on the ground that "with every class its own stability is the first consideration." We pass as of no account the base and ignoble view of human nature here set forth. We know that the fact is otherwise. But if Strauss had any true insight into things—if he had any acquaintance with the liberal classes,—would he not be aware that the teachers of religion have no other cause than that of truth, and that our best reformers have always sprung from the professional ranks? The greatest of all law reformers was Bacon, of church-reformers, Luther. Howard, a magistrate, taught magistrates their duty to the prisoner and the captive. Joseph the Second, an emperor, purged the court of corruption, the government of abuse. Mirabeau, a noble, led the crusade against feudal privileges. Cobden, a man of commerce, was the apostle of free trade.

A few pages further on, he prints this phrase, as a new and sacred truth, in all the pomp of italics:—*He who would banish priests from the church, must first banish miracles from religion.* We can fancy such a phrase being uttered, hot in debate, in a Jacobin club, at a Tom Paine dinner, in a Liège congress. Uttered in such a place, we should not think of asking what it meant. But Strauss is a scholar; a few years ago he was a priest. Only for the rough logicians of Zurich, he might still be found sitting in a theological chair. When, consequently, he couples in this way priests and miracles, as implying one the other, as standing and falling together, we must really ask him if he wishes us to think that he means what he says? Does he believe that the story of a miracle necessitates a priest? Does he suppose that He who performed the miracles founded the priesthood? Does he imagine that religions without miracles are also without priests? And if not, how do his propositions imply each other? On the secondary point, his logic seems to us vague and perplexed. He talks of banishing priests from the church. Does he imagine that a great service, like that of the Christian Church, could be conducted without ministers, any more than that law could be carried on without judges, music without singers, medicine without doctors, and learning without professors?

In speaking of M. Renan's book, which is of too mild a type of romance to please him wholly, he says, "A book which on its first issue was condemned by many bishops, and by the Court of Rome itself, must necessarily be a work of merit." Necessarily? By what path of reasoning is such a conclusion reached? As a fact, we know that the Roman Index covers a thousand works which have *no* merit; dogmatic trash, false science, ribald verse; and in the midst of these mounds of rubbish, a few, a very few, books of true genius. How does Strauss arrive at such an inference, as the "necessary merit" of a work in the Roman Index? Surely it is possible that a poor writing may get into the Index? If a bad book is placed in the Index, does the act of entry change it into a good one? If not, where in the premisses does Strauss's conclusion lie?

Still further down, in dealing with the miracle of the loaves and fishes, Strauss (in this case following Paulus), after hinting that the true explanation of this story may be found in the supposition that many persons in the crowd, touched by the example of Jesus, opened their wallets, and put out their stores, so that food for every one was found, adds, "that this interpretation is the more correct, as well as the more natural one, appears from the fact that the Evangelists say nothing of the astonishment which would necessarily be excited by so wonderful a multiplication of food." What is the proof here offered? We say nothing about the imaginary wallets full of bread and meat, of which the Gospel affords no hint. We remark, in passing, that astonishment *was* expressed. Feeding the five thousand and walking on the sea were acts of the same day, and are recorded in the same page, so that the emotions caused by these two miracles come together in the Gospels. Now, Matthew says the disciples who were in the boat worshipped Jesus, saying, "Thou art the Son of God"; Mark says, "They were sore amazed"; John describes the multitude as crying out, "This is of a truth that Prophet that should come into the world." The statement taken from Paulus by Strauss is therefore false in every part. But the question now to our purpose is—if the Evangelists had been silent as to the people's astonishment at so miraculous an increase of their food, *how* would it "appear," from the absence of such a record, that these people had brought supplies in their wallets? Nothing suggests such a fact; nothing warrants such an inference.

Again, in dealing with the testimony of Papias as to St. Matthew having noted down our Lord's discourses in the Hebrew tongue, Strauss asserts that "when a man writing in Greek speaks of interpreting a Hebrew record, it is impossible to understand by this anything but translating." Impossible! How does this rule arise? If an Englishman, writing in English, for English readers, should have occasion to say that Schleiermacher lectured in German,—that Rutenik, one of his hearers, wrote down his sayings,—and that every one interpreted them as best he could (a literal parallel to what Papias writes of Jesus and St. Matthew), would it be *impossible* to understand him as meaning anything other than that every one translated Rutenik's words into English? Such an understanding of his meaning would be absurd. Schleiermacher lectured in German. Rutenik noted and published his discourses in German. Some of his sayings were thought to be very dark; and, among other persons, Strauss himself has issued a formal "interpretation" of them. Was this given by way of a translation? Not at all. It was done in German; so that the author's own practice

contradicts his rule. Instead of this critical rule being absolute, as Strauss would have it, there is ground for believing that no such rule exists. Rules are evolved from uniformity of practice; and the practice of writers points in the opposite direction. When Gervinus speaks of interpreting Shakspeare, he does not mean translating him into German.

And, again, when treating of the writings of Justin Martyr in connexion with the Gospel of St. John, in both of which we find traces of the same spiritual philosophy, Strauss asserts that "the coincidence, in so far as it is not obviously accidental, may, in most cases, be sufficiently explained by the *obvious supposition* that both sides took from a common source the religious philosophy of Alexandria and the Jewish Christian typology of the time." Is this supposition obvious? We speak of the logic solely. Like St. John, Justin was a Syrian born. Like many Syrians of his time, he went to Egypt, as many English now go to France. But is it *necessary* to "suppose" that he learned his religion in Alexandria? If so, how? Erasmus came to London; but he did not get his opinions here. Bacon went to Paris; but he did not acquire his method there. Lafayette sailed for America; but he did not find his love of freedom in the New World. It is possible that Justin may have taken colour, phrases, illustrations, from the Egyptian schools; but it is certainly not "obvious" that he did so; and to treat a mere possibility as a fact, nay, as a necessary fact, is in the last degree unphilosophical. But, even if the "supposition" that Justin learned his religion from the Neo-Platonists were allowed to pass, how would that serve to invalidate John? John is the original. If a writer were to assume (contrary to fact) that Blackstone got his law from Bologna, how could that assumption be made to impeach the text of Coke? Only by the further assumptions that Coke is not the real author of the 'Institutes'; that some lawyer forged them; that this fabricator lived in the age after Blackstone; that he copied the substance of his 'Institutes' out of the 'Commentaries'; that he palmed them off under an ancient name, for the purpose, say, of settling some historical doubt, or of raising the credit of English law. In such a chain of argument, assumption would have to follow on assumption in endless series; everything would be supposed, nothing proved, and nothing logically inferred.

LOGIC OF UNBELIEF.

But of all the indications given by Strauss of his incapacity to reason from his data to any sound and safe conclusion, the strangest are those afforded by his confusion of intellect as to the consequences of his own words and acts. Being in holy orders when he first publicly denied the divinity of Jesus, he could not be made to see that his office of pastor was incompatible with his attack on the Church. Having taken up his parable of dogmatic science against the old corpus of dogmatic theology, he offered his services at Zurich for a theological chair. After refuting, as he thought, the birth and resurrection of Our Saviour, as recorded in the Gospels, he still called himself a Christian. But the final stage of bewilderment was yet to come. He has now openly abandoned his belief in a future life. Of course, no living man, except himself, need feel surprise at such a result of his studies; nor is there anything in the fact itself of which, under ordinary circumstances, an English critic would have to take much note. Men in our own land, unhappily for themselves, have come to this stage of moral death; not, indeed, men of the highest class—not the Bacons, Seldens, Miltons, Newtons, Boyles, who are the glory of our race; but men of the

lower ranks—the Hobbes', Humes, Tolands, Tindals, Paines,—whom we could spare without much abatement of our intellectual pride. We are quite familiar with this stage of mind. But we expect a man to be consistent with himself. We can admire the beauty of a life based on religious faith. We can smile, though sadly, at the wicked wit, who, dying, said he had nothing to regret, for he had never denied himself anything. Such lives are logical. But Herr Strauss is unable to see how he stands in the world of his own making. After denying angels and spirits, like an old Sadducee, he speaks of his own "spiritual intimacies"; after rejecting every element of the supernatural from God's relation to man, he talks about "this divinely teeming world"; after repudiating heaven and renouncing a future life, he can still pique himself on "the faith in which men honourably live and tranquilly die."

Is such a man fit to be our guide, philosopher and friend?

English Travellers and Italian Brigands. A Narrative of Capture and Captivity. By W. J. C. Moens. 2 vols. (Hurst & Blackett.)

EVERY one must have looked with curiosity for this narrative, though its leading features—the capture of two English gentlemen by Italian brigands; the hardships endured by the one retained as a hostage; the enormous ransom claimed and paid, 5,100*l.*; and the difficulties of transmitting the sum—have been already laid before the public, by the correspondence which has been printed on the subject in our newspapers. The social evil of brigandage, which, some twenty years ago, was believed by many to be a barbarism rapidly disappearing from Southern Italy, seems in certain districts to be more widely spread, rampant, and successful than ever. Of this the party of Mr. Moens had ample warning while travelling in the kingdom of the Two Sicilies. The narrative begins with a lady's journal of some delightful weeks spent in the fascinating city of Palermo, last March. Story after story crowded on them—of people waylaid and carried off, when they were as near the capital as Bagaria or the Monte Pellegrino. They were made acquainted with the Brigand masonic signs, and they had their own little adventure when subsequently they ascended Etna to view the eruption. The gentleman shall narrate, it being premised that one of his objects in mounting Mongibello was to make photographic studies of the scene:—

"When we had been on our way about half an hour—passing numbers of women carrying heavy loads of wood—we met two men carrying axes in their hands. I saw them make the signs to Pepi, which I had been taught the day before, including the extended hand, whereupon I laughingly said 'all three alike.' They looked rather surprised, and replied, 'you know too much.' I did not like this at all, but as the two men were going towards the town, I determined to go on, keeping, however, a sharp look-out all the way up."

The above makes a pretty fair prologue to the drama which followed. Some will be led by it to suggest that a country thus agreeably peopled is hardly a place to be travelled in by a woman who makes the slightest appearance of luxury, and who has no positive duty to justify her in risking the chance of falling under the tender mercies of a band of Free Companions. Nine, it is true, may get through, and return home to regale their friends with lovely tales of terror and adventure,—but the tenth may have to pay dearly for her experience.

Be this as it may, Mr. Moens and his party seem to have gone about in a state of tremulous rashness, disregarding their experi-

ences; and—who can wonder?—not caring to ramble among ruins and picturesque places, under the intrusive protection of an armed escort, supposing even that the same could always be implicitly relied on for its valour and absence of complicity. Arriving at Naples, they were encouraged in their security by the assertions of the authorities, and of the hotel-keepers at Salerno, little short of culpable; and accordingly set forth on a bright May day for the splendid ruins of Pestum, in high spirits, not fearing any harm; but playing at frightening one another by pointing out all the dangerous places where the clerks of Saint Michael might be lurking in ambushade.—

"I was very tired, and so fell asleep (writes Mrs. Moens), but was suddenly roused by hearing Mrs. Aynsley exclaim, 'Here really are the brigands at last!' I started up and saw, as it seemed to me, the fields on both sides of the road covered with armed men, some like serpents creeping through the standing corn, and advancing swiftly to the carriage; others rising in all quarters—from out of the corn, and from behind the tall hedges. They all closed noiselessly round the carriage, pointing their guns at us. One man seized the horses' heads, and turned them across the road. The coachman did not attempt to drive on. No one spoke. We were completely surrounded. There could not have been less than thirty men! I whispered to my husband, 'Give me your watch. I can hide it.' This watch, which he much prized, he slipped behind the cushions of the carriage, without answering me. Still not a word was spoken. I said something, I know not what, to the man holding the horses' heads. He did not reply, but the brigands all made signs to my husband and Mr. Aynsley to get down. Silently the coachman descended, and let down the steps, saying 'scende.' Silently my husband and Mr. Aynsley got out: the armed men surrounded them, and quickly marched off with them, one of the brigands whispering to the coachman to stay there for a quarter of an hour. Till then I had been bewildered, looking on what was taking place as a dream."

According to established usage on such occasions—after having taken a good observation of his captives, whom he treated with all the courtesy of a *Fra Diavolo*, and decided that they were a prey which could be made to bleed freely—Captain Manzo allowed that the ceremony of drawing lots should take place, with a view that one of the pair should be set free, to negotiate the ransom fixed. The one retained, as we know, was Mr. Moens; and thenceforth, till the middle of August, he had to share the scrambling adventures and secret flights of these outlaws, under circumstances of great hardship,—wretched food (sometimes none at all),—clothing which it sickens us to think of,—lodgment, at best, in lairs such as befit wild beasts, and harsh treatment from some of the brutes of the company. He was watched day and night, without possibility of escape. Communication with his anxious wife was cut off, save inasmuch as it might tend to forward the financial arrangements on which his liberty depended; and to expedite these he was compelled to write letters, in which the terrors of his position were purposely exaggerated. Once, when his tyrants were menaced by troops in hot pursuit, he, as the tallest of the party, was aimed at expressly, being, naturally enough, thought to be one of the brigands, if not their ringleader. These miserable, misguided people have often to wait for such dismal fare as they can procure: always to purchase it at such prices as the conniving peasants may choose to demand:—

"When a peasant is commissioned to get anything, he always insists on being paid first at exorbitant prices, a ducat for two *rotoli* of bread—about sixpennyworth—and everything else in proportion. Twenty napoleons had been left with him

for our expenses; these and fifteen more had been spent for the expenses of about six men in a fortnight; this will give an idea of the rate at which these men live. At least four-fifths of all the money that is extorted from their captives goes to the peasants, and the other fifth is spent in the shops in the towns."

Then these splendidly-dressed freebooters may have to endure any amount of bad weather, without power of procuring the comfort of a fire, lest they should draw the soldiers down upon them. In spite of the wretchedness of all these circumstances and surroundings—the difficulty of coming at anything like the truth—the caprice of the troop, in proportion as they were in or out of luck—their thievery of any little comfort, such as with much cost and care could be passed from the outer world to their prisoner—the coarse good-fellowship existing among them seems, in some degree, to have extended itself to him. Mr. Moens gives us to understand that his courage, his readiness, and his intelligence won for him a sort of reputation as a "medicine man" (to adopt the American-Indian title) among these luckless and demoralized people.

As the weeks drew on, the situation of the brigands' captive became more and more intolerable: not merely in regard to increase of discomforts on the part of the sufferer—and increase of ferocity among his hosts, who began to hunger for the money. Here is a cheerful entry:—

"*June 27.*—A new companion came to-day; he was a nice-looking peasant lad; his crime, as usual, was murder, but he was as merry as possible, and remorse did not seem to trouble him in the least. The captain is expected on Thursday; and, to my horror, I heard that he had written to the Prefect of Salerno to say that if the money is not sent up by the 5th of July, my ears are to be cut off, and sent to my friends."

In the fragments already given, the leading points of the book have been touched on, and the nature of the interest it must excite has been indicated. For further particulars of the captivity of Mr. Moens, the reader may be referred to these volumes. Enough to add, that when his ransom was ready, to pass it to the band became no easy matter: since the soldiers were on the look-out for the outlaws, and to go between the two bodies, without suspicion on either side, was a service of the most extreme delicacy, not to say peril. The parting scene is curious, to say the least of it, and cannot be read without suggesting to some of us, that after all Mr. Moens was not without a scrap of sneaking regard for his "jolly companions":—

"Before they separated, Manzo took off his wide-awake, and, putting some napoleons in it, went round making a collection for me (as he expressed it), 'to go to Naples like a gentleman!' They were not as generous as he expected, and he went to the bag of gold carried by Generoso for the expenses of the band, and made up from the general fund the sum of seventeen and a half napoleons, which he handed over to me. I on this asked him for a very thick long gold chain he always wore: he was taking it off to give to me, when he was called away by some one, and I lost the intended gift. Generoso gave me a ring as a keepsake. I asked him for his knife which had taken the lives of two men, and which I wanted to show as a specimen of a brigand's weapon. When open it was more than twelve inches in length, and a terrible cut-throat implement; the handle was of horn, ornamented and inlaid with silver. At first he declared that he had lost it, but I got hold of his jacket and produced it. I told him that we had paid him 30,000 ducats, and he could easily get another, while in England it would be looked on as a great curiosity; at last he consented, and asked me for my tiny penknife, which I gave him in exchange. He did not at all

like parting with his, and constantly regretted its loss afterwards. Pasquale, the man who, not participating in our ransom, perpetually demanded that my ears should be cut off, and had always ill-treated me, now came up, and to my great astonishment gave me two more napoleons, which I accepted with thanks, considering it perfectly right on my part to take all they offered me. * * Before they went Pavone, who had had the special care of me all the time I was with them, came to me and put up his face for me to kiss him; but this was more than I could stand, and I contented myself with shaking hands with him."

This very curious book is closed with a few speculations and suggestions as to the expedients best fitted to rid a rich and beautiful district of a plague so venomous and terrible as this. Clearly, brigandage could not exist for a single year without connivance. The peasants thrive on it; the priests, as a body, wink at it. Honest folks are spell-bound, and dare not denounce it. Justice, even when its pretensions are most severe, handles it timidly. The miscreants, when caught and imprisoned, lead an idle, sheltered, well-fed life. It is not for us, at a moment's warning, to suggest a scheme by which so tangled a web of corruption, woven by tyranny and misgovernment, can be unthreaded; but unthreaded it must be, before the rural population of Southern Italy can be placed in circumstances to do justice to the gifts bestowed by Nature on that teeming land. Education, which is making great strides, (so faithful witnesses assure us,) will do much—since it will smooth the way for energy and industrial enterprise; but till it has made its mark, and told its tale, other stories, like this of Mr. Moens, may be expected from the kingdom of the Two Sicilies.

Memorials of Service in India. From the Correspondence of the late Major Samuel Charters Macpherson, C.B. Edited by his Brother, William Macpherson. With Portrait and Illustrations. (Murray.)

In the declining days of the East India Company, when the Court of Directors were on trial for the last time, some of their opponents challenged them to produce proof that their rule had been beneficial to India. Then appeared the Memorandum of Improvements under the administration of India during thirty years, which was ordered by the House of Commons to be printed, on the 12th of February, 1858. It was a powerful defence of the Company, for it told of savage tribes reclaimed from barbarism, of Bhil robbers turned into guardians of the peace, of infanticide and human sacrifices abolished. The catalogue of the triumphs of civilization was long; but there was not one in the record, which had a stronger claim on the admiration of mankind than that achieved in the hills of Orissa, among the Khonds of Gumsur, and the adjacent districts. The wild aboriginal tribes who inhabit that part of India lies between 19° 30' and 21° North latitude and 84° and 85° East longitude had, like the Mexicans, been accustomed for ages to offer human sacrifices. Believing in a good and an evil principle, they thought the evil, which they personified as Tari, the earth-goddess, to be most influential in the affairs of men, and they strove to propitiate her by the blood and flesh of human beings, male and female, whom they purchased for victims. The English acquired the virtual sovereignty of Orissa in 1765; but it was not till seventy years afterwards that they began to explore the feverish jungles of Gumsur. The Rājah of that wild district failed to pay the tribute he owed to us as his feudal lord, fled in 1835 into the remoter

hills, was pursued by the Company's troops, died, and the chiefs who supported him were condemned, and executed almost without exception. Among the officers of the Company who served in that war was one who was destined to be the means of guiding the Khonds into the path which leads to civilization, and of reclaiming them from the barbarous usages of human sacrifice and infanticide. That officer was the man the memorials of whose services are to be found in this book.

Major Macpherson, son of the Professor of Greek in the University of Aberdeen, was born in 1806, and, after studying at the College of Edinburgh in 1822-23, passed two years at Trinity College, Cambridge, returned to Edinburgh to study for the Scotch bar, and, finding his eyes too weak to meet the demands of so laborious a profession, finally sailed for Madras, as a cadet, in 1827. Few military men, perhaps, have gone to India with a better education than did the subject of this memoir. His natural endowments, too, were beyond the average, and his friends were justified in anticipating for him a distinguished career. Their expectations were not disappointed, and he had the rare good fortune of conferring inestimable benefits on the people of India, and of saving his own Government from terrible disasters. In return for these services, he was at first thwarted and calumniated, then disgraced and punished, but at last exonerated and promoted, and finally compensated by being gazetted a Companion of the Bath—after his death!

It was in 1837 that Major, then Lieutenant, Macpherson was sent by the Collector of Ganjam, the chief civil officer in those parts, on a mission of survey and inquiry into the unexplored parts of Gumsur. In May, 1839, he was compelled, by fever contracted in that malarious country, to visit the Cape for the benefit of his health. On his return to Madras, the exact date of which the editor of this book has neglected to mention, he drew up for Lord Elphinstone a Report on the Khonds, and the measures to be adopted for the suppression of the Meriah or human sacrifices. This report formed the basis of a paper, which he read before the Royal Asiatic Society, in 1852, and which forms the sixth chapter of the volume before us. In the mean time, Captain (now General) Campbell, assistant to the Collector of Ganjam, had called together the chief men of the Khonds of Gumsur, and informed them that human sacrifices would no longer be tolerated by the Company's Government, and had compelled them to give up a number of Meriahs or intended victims. But these victims were replaced by others, and neither Capt. Campbell, nor his superior, Mr. Bannerman, made any way in finally suppressing the horrid rite. On the contrary, Capt. Campbell reported, in January, 1841, that "the intention to continue the sacrifice of human victims exists with undiminished force," and again, on the 5th of January, 1842, the same officer reported that two sacrifices had just taken place in the districts under his immediate inspection, that he had rescued eleven other victims, and that there was reason to apprehend worse things had taken place in the remoter districts. In the spring of 1842, Capt. Campbell having gone to China on service with his regiment, Capt. Macpherson was appointed principal assistant to the Collector, and agent in Ganjam in his place. Up to this time, therefore, it is certain that, though something had been attempted for the suppression of the Meriah sacrifices, little or nothing had been accomplished. It was no wonder that Capt. Campbell had

failed, for his other duties were too onerous to allow of his attending much to the subject, and his measures seem to have been limited to telling the Khonds they must not sacrifice men, and ordering them to give up the Meriahs they had at the time. Capt. Macpherson, on the other hand, had been prevented from effecting much by his subordinate position and the jealousy of his superiors; but he had laid up a stock of information, had surveyed the country, and had acquired influence by personal intercourse with the Khonds. When, therefore, in 1842 he was promoted to be Principal Assistant in Ganjam, his knowledge of the people and their habits enabled him to lay down a system for abolishing their inhuman rites. He began by impressing them with the advantages of being under the Company's rule, and to this end he administered justice among them with unflinching industry and the utmost care; he strove to conciliate the chiefs, priests and rājās; he vigorously punished the Hindūs who carried on the nefarious traffic of supplying victims to the Khonds; he constructed roads, encouraged fairs, and bestowed the Meriah girls in marriage on the most influential persons among the tribes, and made these alliances a passport to the favour of Government. The result was, that on the 15th of February, 1844, he was able to write, "The whole of the Gumsur Khond country—a region thirty miles long by twelve broad, and including four great tribes, divided into nearly a hundred distinct branches—is completely conquered, and by the use of moral influences alone."

Had the Indian Government extended to Capt. Macpherson the perfect confidence he so well merited, it is now no longer to be doubted that he would have been as successful in the districts adjoining Gumsur as he had been in Gumsur itself. But there has always existed in India a jealousy of "Politicians,"—officers charged with diplomatic functions, and generally men comparatively young, but raised by their talents over the heads of their contemporaries. Mr. Bannerman appears to have done all he could to thwart his assistant, and the Madras Government temporized, and gave Capt. Macpherson no efficient support. A Hindū, who had been appointed Zamindār's Agent for Khond affairs, was secretly encouraging the Meriah sacrifices, and thus enriching himself with bribes. This wretch obtained the support of Capt. Macpherson's superiors, and when in November, 1845, Capt. Macpherson, having been appointed "Governor General's Agent for the suppression of Meriah sacrifice and female infanticide in the hill tracts of Orissa," proceeded to extend his measures to Boad, a district north of Gumsur, and bordering on the Mahānadi river, the Hindū's sons raised a rebellion, and attacked the camp of the Governor General's Agent. Capt. Macpherson was thus compelled to resort to coercive measures, and, without shedding blood, except when repulsing attacks, he ordered several villages to be destroyed. At this critical moment Mr. Bannerman, the Collector of Ganjam, withheld the assistance of troops which ought to have co-operated on the side of the low country. The Madras Government, too, took a step of which the fatuity was only equalled by its injustice. They sent to the disturbed districts a Brigadier General, with the power of superseding Capt. Macpherson,—a power of which, of course, he instantly availed himself; and not content with that, he not only ordered Capt. Macpherson and his assistants, and everybody connected with his agency, to withdraw from the country, but summarily dismissed the native officers from the public

service. Colonel Campbell, the old rival and opponent of Capt. Macpherson, was then appointed agent in his place, and charges were sent in against the man who had deserved so well of the Government,—charges which, after the most rigid examination, were declared by the Commissioner, Mr. (now Sir John) Grant, appointed to investigate them, to be utterly unfounded. In the mean time the measures adopted by Capt. Macpherson for the suppression of the insurrection had, even before the blow aimed at him by his rivals could fall, already borne fruit; and when the Brigadier General would have availed himself of the prodigious resources at his disposal for crushing the enemy, scarcely anything was left for him to do. In short, Capt. Macpherson had accomplished his glorious undertaking, had been cruelly persecuted and punished for his success, exonerated after an inquiry, which lasted a year and a half, and it only remained for Lord Dalhousie, who had now come upon the scene, to declare that nothing could ever compensate him for the treatment he had undergone. He was yet to have a page of history to himself.

In August, 1853, Capt. Macpherson returned to India, from sick-leave to Europe. Lord Dalhousie, shortly after his arrival, appointed him Political Agent in Bhopāl, a country ably governed by a Begum or Queen. Thence he was transferred to the more important post of Gwalior, the capital of Sindhia, the most powerful native ruler in Central India, and we find him announcing his arrival in a letter dated the 11th of July, 1854. He was here under the Governor General's Agent, Sir Robert Hamilton, who resided at Indūr, and who, unlike Mr. Bannerman, supported Major (for he had been promoted) Macpherson's policy in everything. Sindhia's minister, Dinkar Rao, was a man who would have been in the foremost rank of statesmen, even in Europe; and Major Macpherson took care that the administrative genius of this Maratha prodigy should have free play. He abolished the transit duties; laid out large sums on the roads and public works; drew up a capital code of law and civil procedure, brief, practical and lucid, and pronounced by the English Secretary to the Calcutta Government to be the best he had ever seen; and raised the revenue from a deficit to a surplus. Major Macpherson's support of this man was repaid with interest. When the Sipahi Mutinies broke out in 1857, it was Dinkar Rao, and through his guidance, but Sindhia both influenced by Major Macpherson, that kept the Gwalior Contingent, the flower of the Sipahi army and 6,000 strong, and Sindhia's own army, about 10,000 more, from joining the rebels in Delhi. Exhausted as our besieging army was, that accession of force to the rebels would have decided the day against us, and Nāgpūr, Haidarābad, and all the south of India, would have been in a blaze.

The Gwalior Contingent was in the end sent off to Cawnpore, where they were destroyed by Lord Clyde's army. Major Macpherson lived to see the Great Rebellion suppressed; but the strain upon his health had been too great. In April, 1860, he was seized with illness, and died, on his way down to Calcutta, on the 15th of April, 1860. His merits are now appreciated; and if it was his fate to be calumniated and persecuted at one time of his service, he in this only shared the lot of Outram, Nott and many other India worthies, whose characters came out the brighter from the fiery ordeal.

This book deserves to be read by all who take an interest in India, and we trust there

will be an opportunity of re-arranging it to some extent, and of inserting dates more distinctly. Some of the Indian names, too, should be re-written. It is really a blemish in a book of this character, to read of the "Bagwan Sow." Does not the editor know that the word he writes "Sow" is *Sahu* "good"?

Beaten Tracks; or, Pen and Pencil Sketches in Italy. By the Authoress of 'A Voyage en Zigzag.' (Longmans & Co.)

WELL may this fluent and flippant lady garnish her title-page with the particularly new motto "*Of making many books there is no end!*" Her pencil sketches, taken on "the beaten tracks" which seventy out of a hundred of our readers have trodden, are not without truth and spirit, but are so meagre, hackneyed, and perversely unfinished as not to merit publication, however welcome they must be on the drawing-room table of the writer's family. What she has done with the pen we like less. It is not hard to be smart, and to seem sparkling—if all reserve is cast aside, in regard to the proceedings of the traveller's "self and party"—her father's rheumatism, and C. her sister's inflammation of the lungs, the Scotch friend who beguiled an evening at Nice with riddles, and other personages and facts no less interesting; but we protest against the wanton use of well-known names, and the serving-up of personages of distinction, by way of filling up pages and selling a book. It has been said, and we fear, not without warrant, that never was there scene for the School for Scandal comparable to that which Florence the Fair presents. Few ladies have lent a quicker ear to the tattle of the *Cascade* than our author. Since brigandage "rules the moment" (we hope it may not prove the hour and the day in Italy), we will quote an adventure:—

"We hear constant stories of the outrages perpetrated by the brigands of southern Italy; all our friends returning from Naples whom we have met here being full of excitement over the perils they have successfully braved, or the misadventures of their less fortunate acquaintances. Dr. W. told us a good story the other day, which has the additional interest of being a true one. An Englishman engaged in the superintendence of some mines belonging to the late Duke of Parma, was informed one morning by his servant that a man wished to see him, who declined mentioning his business to any one but himself. Being much engaged at the moment, he felt half-unwilling to admit him, but at last concluded to do so. The Italian stated that he was in possession of information that would probably save him from being robbed, if not murdered, but that, before disclosing it, he required to be paid a certain sum, which he named. This proposition was at once declined, but Mr. M. told him he would give him some trifling gratuity, and if in the end his suspicions turned out to be well founded, and his story proved to be correct, he should be rewarded liberally. To this the man assented, adding, 'You are an Englishman, and I can trust your word; and now listen, and judge whether I speak truly. You propose to visit the mines at —, on the 8th of this month. You have engaged Beppo Quattrini's vettura and horses, and he himself is to drive you, and you will carry with you so many hundred scudi, for payment of wages now in arrears.'—'It is true,' replied Mr. M., 'that I am going to the mines on the day you name, and also that I have engaged Beppo Quattrini and his carriage, and that I may possibly have some money with me, though what interest all this may have for you I cannot imagine.'—'Listen, Signor! On reaching a stone bridge, some distance from Parma, three men will attack the carriage, and Beppo will offer no resistance. You will be robbed, and probably murdered, for dead men tell no tales. And now, does the Signor think my story worthy of credit?'—'Not in the least,' the Signor was not to be moved by such a *papera*; with an Englishman's cool disbelief

in danger, and dislike of being forced into a ludicrous position, and swindled by an adventurer working on his fears through a clever story, he pool-poo'd the whole affair, and dismissed his informant. That night he dined with the Grand Duke, and mentioned casually his visitor of the morning. The Prefect of Police was at the table, and when dinner was over, he drew him aside, and assured him that such a warning was not to be lightly disregarded. "You may be satisfied every word the rascal said was true; but you need not trouble yourself about the matter. Continue your preparations as before; keep a silent tongue in your head; and leave everything to me." The morning arrived, and Beppo drew up his horses at Mr. M.'s, where the Prefect had previously called and given his instructions. "You will take a *gens d'arme*, whom I shall send you, as your valet, and he will ride beside the coachman; at the nearest village two more will be in waiting, who will enter the carriage, and accompany you to the mines." The start was made. Beppo dared not object to the companionship of the servant, who, as they approached the village indicated, drew a pistol, and placed it to his ear. "Listen, *briccone!* you are sold; you are a dead man! if you wink so much as an eyelid, I will blow your brains out, *maladetto!*" As they approached the fatal bridge, three men, armed to the teeth, rushed from their ambush; one of them seized the horses, but was fired at by the man on the box, and mortally wounded, though at the moment he succeeded in making good his escape. The two other miscreants made a dash at the doors of the carriage, and were instantly shot dead by the men inside. The coachman got off in the end more easily than he deserved; and it is to be hoped, for the good credit of Englishmen, that Mr. M. discovered and rewarded the man who had given the warning, and undoubtedly saved him from certain death.

The lady of the zigzag journey was in the capital of Italy during the Dante Festival; but only describes it by hearsay, having been confined to "C's" sick room. This, in part, accounts for her having made so little of that remarkable demonstration, and being incorrect in some of the particulars so fearlessly jotted down by her.

It is fair, ere this article is closed, to state that the authoress is obviously not without feeling for Nature and Art, though the expression thereof is at once "gushing" and slight.

NEW POETRY.

Verses New and Old. By Arthur Munby. (Bell & Daldy.)

We have read many of these poems with unusual pleasure: to some of them we have gone back more than once. With the emotional temperament, which more or less gives the poet his insight into the "one human heart," Mr. Munby combines the true power of poetic description. While faithfully reproducing external scenes, he can also raise them by mingled fancy and feeling, and touch the pale horizon of the actual with

The light that never was on sea or land.

Mr. Munby may not, as yet, have the poetical faculty in its largest measure, but he has it of a genuine kind. Dealing with some of the problems of human existence, for instance, the frequent decline of love and faith, the vanishing of ideals ere life touches its zenith, the permanence of Nature contrasted with the changes of human feeling,—Mr. Munby fails to give us for answer any of those reassuring truths which Wordsworth at times brings home to us, as in his glorious *Ode*, or Tennyson when he tells us,—

Whatever human sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life whereof our nerves are scant,
Oh life, not death, for which we pant,
More life and fuller that I want.

Still, there is something that raises and touches

in the strains before us. They may not utter any clear reply to human questionings, but they express the mystery that softens and unites us by its pathetic awe. We at least approach the temple and linger for the revelation.

The following lines on the uses of decay—happily blending thought and feeling with fancy and music—will show the writer's power of moral suggestion, and also its limit. Some readers will detect in them that tinge of the Laureate's style which Mr. Munby at times, and only at times, exhibits:—

Summer, as rich in shadows as in suns,
Spreads her thick foliage thicker every day;
She is most bounteous; her free spirit shuns
To give and take away.

But thou, grave Autumn, dealest otherwise:
Creating noble colour, and withal
Rifling the woods that bear it, till our eyes
Can penetrate them all.

And then, what hidden wonders do we see!
What half-forgotten glimpses of our past,
We'll since the spring, though each dismantled tree
Peer out again at last!

Love them or hate, we cannot but behold:
Gable, and church, grey turret and blue hill,
Or bran-new horror built with recent gold—
All are before us still.

So, if the great sea ebb, full many a wreck
Above the branching coral grimly towers;
Full many a raged monster on deck
Lies deep in living flowers.

So, when the mists of life rise up, and poise
Along the crumbling edges of the grave,
What quick regrets, what keen remember'd joys,
The weak heart has to brave!

Yes, thou canst show us some things; canst betray
The gaunt square mansion or the ruin'd wall;
Thou, Autumn, dost it for us every day;
And Memory is thy thrall.

But, not the baring of the sumner trees,
Nor dying down of tall obstructive flowers,
Nor poise of mists above the yellow seas,
Nor glow of sunset hours,—

Not all that thou canst do or we can dream,
Wins for our purblind souls this one poor bliss—
To see beyond and through the things that seem,
To that which only is.

The lines above illustrate Mr. Munby's prevailing tone of thought. As an example of his power in pathetic incident, we may point to his ballad of 'The Whaler Fleet,' which is too long for quotation. In the following verses, a high faculty of poetic description is combined with the moralizing, "musical" and "melancholy," which characterizes the writer:—

VESTIGIA RETROBRSUM.

White-throated swans and sedges of the mere
Still float, still quiver, on the shining stream;
And underneath an antique bridge I hear
Smooth waters lapping slowly, and their gleam
Frets the cold dark wherein my boat is moor'd:
Nor overhead the storied elms of June
Forget to murmur, nor to welcome noon
With quiet: save when some stray breeze, allured
By fragrance of the central avenue,
Creeps, cooling ever, down the elastic arch,
And through branch'd elms and green inwoven shelves
Lets in fresh glimpses of the sultry blue;
So year by year, for all the far-off tombs
Of those who loved them, these impassive courts
Lay their calm shadows on the grateful sward:
No change is here, nor any peace is marr'd
Save ours, who, pausing in life's midday march,
Miss the dear souls of all these fair resorts
And find instead our own forgotten selves.

From our general praise of Mr. Munby's volume we must except his satirical efforts. There are, no doubt, clever lines in them, but taken as a whole, they are forced and flippant, and not always in good taste. Mr. Munby appears to greater advantage both in the class of poems which we have already commended and in those which deal with the joys and sorrows of humble folk. His 'Mary Ann,' for instance, presents the "Maid-of-all-Work" to us in a very real but very pathetic attitude. Nor must we forget his poems in the Yorkshire dialect, which are full of truth as well as kindly feeling. They graphically depict toilers of both sexes on sea-coast or in field, not only as to their language, but in some modes of their thought and life.

Lost and Found: a Pastoral. By J. Crawford Wilson. (Freeman.)

FROM the simplest materials Mr. Crawford Wilson has constructed a very pathetic story. Two maidens, Alice and Anne—called by their neighbours "Daisy" and "Wildrose"—have grown up together from infancy. It is not until the dawn of womanhood that the essential difference of their characters divides them. Daisy, through years of misfortune, cleaves to her betrothed, who, ruined in England, seeks to begin life anew in Australia. The crown of his hopes is to return with such a provision as may enable him to marry Daisy. During his absence the vain Wildrose, aspiring to mate with one higher in rank than herself, is deluded and ruined. The poor moth flutters round the fatal light till with scorched wing she drops to earth. She passes with her child from luxury to a life of loneliness and want. Miseries accumulate; Wildrose, in despair, casts her child into a mountain stream and flies. Daisy, whose suspicions have been aroused, hurries to the stream in time to save the child, though not to encounter the mother. Now, it happens that Daisy has been adopted by the father of the erring Wildrose. Daisy takes home the child, but, from pity to the old man, bowed almost to the grave by his daughter's shame, conceals from him that the infant is his grandchild, and that the guilt of intended murder lies upon her mother. In the mean time, the presence of the child brings slander upon her preserver. For the sake of the old man, her second father, Daisy resolves to keep her secret. Nor is she moved from this resolution by the return of Edward, her betrothed, who implores her to clear herself if possible. Daisy, probably believing that her heart-broken protector has not long to live, will not further embitter his last days by the only explanation she can offer. Edward, not unnaturally, takes silence for confession. We need not detail the process, interesting though it be, by which Daisy's innocence is at length vindicated and her love rewarded. As an example of Mr. Wilson's eloquent narrative, we cite the passage in which Daisy hurries to the mountain bridge to save the child of her friend:—

Though through the hurrying clouds the lightning flashed,
And, 'twixt the flashes, pealed the thunder's roar;
Though from the heavens, as if their flood-gates burst,
The torrents gushed, drenching the earth and her;
Though the wild driving winds, like hell-fires loosed,
Scrieked round her form, and dashed her cloak aside,
Wrenched out her tresses from their simple band,
And lashed them, steeped in moisture, in her eyes,
She towards the distant bridge held on her way,
The still small voice within her whispering, "On,
Well done, thou good and faithful servant, on!"
She reached the margin of the stream, but there
In floods it roiled, drowning the beaten path,
And through the howling storm she heard the bell
From the church spire boom forth the hour of ten.
The rustic lit; by the lightning's flash
A moment lit; then all was dark again—
When, hark! a shriek! "Lost, lost, for ever lost!"
A plunge—a puny cry—and all was still.
Just then a struggling moonbeam kissed her feet:
Soft was that beam—soft as the glistening tear
By sleeping beauty shed—when from the lid,
Through lashes mingling in a close embrace,
Like liquid diamond it an instant gleams,
A spirit dewdrop sparkling. Drifting by,
Forced by the hurrying stream towards where she stood,
And silvered by that moonbeam, Daisy saw
Within her reach white foam, or something white.
Hopeful she clutched it fast, to find the hope,
Like all her others, fled. "Wildrose," she shrieked,
As from the seething flood she, in her stead,
Caught up a gasping babe. On swept the stream;
Still were the clouds by dazzling lightnings riven—
Still, 'twixt each flash, the thunders crashed and boomed,
Yet there stood Daisy, peering through the void,
Wrenched to her heart that tiny shivering wail—
That sinless fruit sprung from a sinful love—
That God-breathed soul snatched back from death to life.

On the whole, it may be said that this little idyl displays genuine feeling, that it affords some happy glimpses of rural life, and that its characters are well drawn, the simple purity and goodness of Daisy being especially charm-

ing. The poem which follows, entitled 'Home,' is, in point of pathos, not unworthy of its companion.

Lancelot: with Sonnets and other Poems. By William Fulford, M.A. (Moxon & Co.)

Mr. Fulford has grace and poetic feeling, if not imagination, while the care bestowed upon his work denotes the conscientious artist. But why did he waste his powers upon a subject which the Laureate has made his own? Had the present writer been a poet of marked originality, he would still have found his ground, to a great extent, pre-occupied. Mr. Fulford, however, is not such a poet. It is true that in certain details he differs from Mr. Tennyson, and that in presenting a lower estimate of Arthur and a higher one of Lancelot, he has probably kept more closely to the original legends. Still, the influence of his predecessor is so apparent in Mr. Fulford's style, that we can only call his 'Lancelot' a painstaking but somewhat colourless study after an acknowledged master. The dramatic poem entitled 'Buondelmonti's Wedding,' again, shows grace and finish, but it is monotonous in its development and disappointing in its conclusion. Mr. Fulford is more happy in the strains of the Troubadour than in attempts of an epic or dramatic kind. Take, for instance, the following:—

Profane not beauty, calling it a show,
A gawd of little worth that soon will pass;
By thy sweet face, my love, none finds it so
Who sees its image in so true a glass.
To look on forms less fair but makes me feel
What joy to gaze on thine; what loss to me
If Time from those soft lines one grace should steal,
And I should miss what 't is so sweet to see.
Not that my love would cease, thy beauty gone:
My soul, being won, is thine betide what may;
Yet who could lose a treasure once his own,
Nor grieve at heart that it should pass away?
Thy beauty, though not thou, is yet of thee
A part so true, it must be loved by me.

This is one sonnet out of many addressed by the poet to his lady. They all breathe the spirit of the old minstrel—his mingled ardour and reverence towards the fair.

The English Governess in Egypt.—Harem Life in Egypt and Constantinople. By Emmeline Lott, formerly Governess to His Highness the Grand Pacha Ibrahim, son of His Highness Ismael Pacha, Viceroy of Egypt. 2 vols. (Bentley.)

"Wanted, a Governess," is a familiar phrase. It lives merrily in the memories of old playgoers who remember Miss Kelly's *Miss Griffohoof*, and it occurs daily in advertisements from small families with large pretensions, whose ideas of service are never on the same scale with those of remuneration. But "Wanted, a Governess for a young Pasha," and he a *grand pasha*, is a phrase which is not so familiar. It came, however, three or four years ago from the viceregal palace in Egypt, and Mrs. Emmeline Lott was the lucky candidate who snatched the honour from all competitors. With the promptitude of a clever woman, she was off, away, and on Egyptian soil, before less business-like ladies would have finished weeping at the thought of parting from home and friends in England.

In a sort of prologue, the actors in which are herself and two more or less imaginary travellers on the railway between Alexandria and Cairo, the English governess prepares her readers for the new sort of people with whom she and they are about to make acquaintance. The most prominent person in her thoughts, is the *Kislar Agaci*, chief eunuch, or "Captain of the Girls," and his subordinates. The lady speaks of these individuals as "atoms of mankind"; but she reminds us that they, perhaps, are not "properly so termed, for it is certain

that many of these guardians of the beauties of the East have married the wives of their lords and masters, . . . and report adds, have even had large families by them." This information is offered through the instrumentality of a gentleman, but as he incautiously addresses the English governess as "kind reader," we find that it is really the author herself who is speaking.

With a reference to her two male fellow-travellers, which would have vexed the soul of Lindley Murray, the governess says, "I accepted their offer to accompany them to Zech's hotel." Subsequently, till her apartments in the harem could be prepared for her, she was consigned, by the Viceroy's desire, to the hospitality of a "Mr. B." The lady was at first disinclined to reside "in the house of a bachelor who had his mistress under the same roof"; but she ultimately went thither for a month, "during which period I received every attention and respect."

With her Arab diet in this queer residence the lady was dissatisfied; "no pastry, cheese, or malt liquor," but "Sauterne and claret wines," figure in what Emmeline Lott calls the *cuisine à l'Arabe*, on which she "vegetated," rather than thrived, for a month; and during her repasts "Mr. B. never favoured me with his company." She was somewhat of a prisoner, too, for her English predecessor in the office of governess, had lost that office through "so far forgetting herself as to peep and pry into other harems" besides that of Ismael Pasha. The dismissed lady was still in Cairo, and not till she had left it was her successor permitted to go abroad and look, as she has it, into every nook and corner of the city, with the zest of having her covenanted stipend doubled by her patron the Viceroy.

There was a free-and-easy way of dealing practised towards her by the Viceroy's representatives, touching which Mrs. Lott curiously remarks, "I had not been accustomed to receive such treatment at the hand of persons even of exalted rank in my own country, about whose presence I had been brought up." But the ruffled plumage is smoothed, and her approaching introduction to her pupil is announced. "Mr. B." informed her, that the *Kislar Agaci*, and his men, who would be on duty in the quarter of the palace where she would reside, were persons "whose infirmity of body make them despise all mortals, but especially women." Mrs. Lott, however, renders justice to these officials. She does indeed, pelt them with such phrases as "phantoms of humanity," "spectres of men," "phantoms of men"; but instead of finding them "those crabbed, disagreeable apparitions I had been led to believe them, I had the pleasure of experiencing from them every politeness and civility." Spectres, she continues to call them, but she marks her approval of one as being a "giant spectre,—a pleasing, affable, yet noble-looking personage, having a most diminutive head." This was the officer who introduced the new governess to the apartment where her pupil and his mother, whom Mrs. Lott drolly styles "Princess Epouse," waited her coming. The dark, round-faced, Arab-nosed, tall boy, of five years old, no sooner beheld his governess approach the divan, than "he set up a most hideous shriek, and buried his black head in his mother's lap." Mrs. Lott turned her eyes towards some ladies of the harem, who were grouped in the apartment, and whom she describes as "hideous and hag-like, which is not to be wondered at, as some of them had been the favourites of Ibrahim Pacha. But *Que voulez-vous?*" Our readers will be good enough to answer.

The lady, having been conducted over the

palace, was at length introduced to her own room, the window of which "commanded a fine *coup d'œil* of the gardens." The arrangements seem to have been fair enough, according to the fashion of the country; but they were not exactly those of an English hotel or lodging-house. "Not the sign of a dressing-table or a chair of any description, and a total absence of all the appendages necessary for a lady's bed-room—not even a vase. I gazed at the accommodation assigned to me with surprise,"—a room "totally destitute of anything to make oneself comfortable—not even the convenience of what the French people term a *vase*."

One of Mrs. Lott's characteristics is her decided intention to be thoroughly understood; and accordingly she tells not only her English readers, but Ismael Pacha, to whom these volumes are dedicated, "by his most humble and devoted servant, the authoress," that her pupil, Ismael's little son, was "cruel, overbearing, brutal," and "a coward." We must add, that the lady tells tales which support the testimony. Sharp-eyed and sharp-eared was this observant governess, and though her predecessor lost her post for visiting other harems, Mrs. Lott used her "achromatic opera-glass" to discover what was going on in other rooms, as she surveyed them from the window of her own. The revelations she makes could only have been in the power of a woman to tell. They might be suggestive to philosophers, and would have brought a smile on the face of Casanova. Mrs. Lott is particularly vivacious on the question of harem mysteries. If the saloons and sleeping apartments be sacred (and she has much to say thereon), the harem gardens are not. Little did the "phantoms of humanity," and the jocund slave girls, who frisked about those gardens at night, when their terrible master was honouring an *Ikkal*, little did they think that the curious and contemplative eye of the governess was on them. "Having myself witnessed several of these spectres of mankind toying and wooing with the black female slaves, I doubted their infirmity of body, and kept a watchful eye over them." We are glad to hear it, and may expect a statistical paper at the next Social Science meeting, that will lighten the rather heavy philosophy which usually prevails at that respectable gathering.

Mrs. Lott's own temptations were not a few, and she does not shirk the narration of them. On board the Viceroy's yacht, she unlocked, at her little pupil's command, a gay and secret volume of his father's, which she read, to please herself. The history of secret-service money was there, and though the writer intended it for no eye but his own, his boy's governess ran her eye down the pages, again and again, and "could scarcely believe" what she read. Then she adds, that 17,000*l.* had been offered for its abstraction. She "safely lodged it in its place." "I had held," Mrs. Lott goes on to say, "a fortune in my hands, but, as 'honesty is the best policy,' I left the tempter, and walked away from the cabinet—a wiser, although decidedly not a richer, woman." Poor honesty, what droll things are laid to thy account!

Mrs. Lott had, or was permitted to have, no regular system for educating a young princely pupil, who was, indeed, a "Pickle," ordering servants to be bastinadoed, setting female slaves on fire, and taking delight in having a slave boy flung from a yacht into the Nile, and watch him swimming away from the hungry crocodiles. The governess had little more to do than speak English to young Ibrahim, and she must have accomplished this task as a con-

scientific godmother and godfather might have done who had undertaken to look after the interests of the vulgar tongue. We judge from this book, in which we stumble over (so to speak) such phrases as, "Pack up my traps," "What us English term plate," "Bellow like town bulls," "Both Egyptian, English, and Turkish," "Thought I to myself," "Like snips on a board," a simile of cross-legged Osmanlees, of which she is fond; "Decorous propriety," which points to a fine distinction with street phrases, and a display of fine writing which would do honour to Miss Griffinhoof herself; for example, "I called Mr. B's attention to the fact that I was obliged to use my trunks as substitutes for such necessities, which were liable to, and actually did, before I retired from His Highness's service, produce spinal complaint," the backbone of the English language has certainly suffered as much as the lady's spine. But this is not all. We are glad to point out that these volumes abound in descriptions which no other person has yet been in a position to give, and these descriptions are not only novel, but of great interest. They are, however, marred by the most flagrant lack of discretion, taste, and, we must add, of decency. Some of the revelations of harem life are simply filthy,—but, we may hope, unfounded too, for Mrs. Lott has evidently, on other occasions, been the victim of her facility for swallowing canards.

Still there are, as we have said, novel scenes of Eastern life; and here is one, by way of example of the author's experience, style, and philosophy. She had been to the Viceroy's bed-chamber with her pupil on a visit, the officials being outside the door in waiting:—

"As soon as I reached the Prince's apartment I was surrounded by a whole host of ladies of the Harem, *Ikbals*, and slaves, exclaiming, 'Oh, madame! oh, madame! you have been in the *Baba's* bedchamber. Now you must ask this, and this, and this, for me,' naming all their requests simultaneously together. I listened very coolly to them, and neither smiled nor said a syllable; but at length, when their hubbub had subsided and they were silent, I replied, 'Well! and what of that?' 'What of that?' repeated the whole body in a chorus, 'You are the *Baba's Ikbals*.'—'No, indeed,' added I; 'you are mistaken, I have no desire to please the Viceroy in that manner; that is an honour I do not covet; so I cannot and will not ask any favours either for myself or for any of you.'"

The wives were as jealous as the *Ikbals*; they had questioned the little Pasha, who told the truth, quieted their jealousy, and thereby put Mrs. Lott's life in safety:—

"The crisis had passed. I had been tried and found to be faithful and trustworthy, and from that hour, their confidence, esteem, and respect for me rose to par. Had I but yielded to the opportunity that presented itself for me to make—perhaps my fortune—what should I have gained? Most assuredly only what the cunning creature does who is well up in the knowledge of this world? * * Nothing! absolutely nothing! Indeed, I should have acquired something more lasting—the jealousy of their Highnesses the Princesses, the three wives, and the mortal hatred of all the ladies of the Harem, *Ikbals* and slaves. And my life, what would it have been worth? A few brief hours' purchase, perhaps not even long enough to have made my peace with my Maker!"

Admirable moralist! But the temptation and the peril were great. No one could tell what might be the result of a second exposure to such danger. So, Mrs. Lott said her prayers, "never entered the precincts of the Viceroy's chamber again," and "was never again placed in a similar position." This is a rare illustration of the much ado about nothing.

There is a variation of scene when the

governess accompanies her illustrious pupil and family to Constantinople, but there is no variation of accompaniments. At one sleeping-place on the road, Mrs. Lott says, "there was nothing for my convenience, not even a bed." At another, she assures us that she had to send a phantom of the stronger sex to purchase "a ewer, a basin, and a vase." Mrs. Lott continually deplored the absence of "malt liquor and wine," necessary stimulants, she asserts, in hot countries. The Constantinople life within the harem was not more agreeable to Mrs. Lott than that of Egypt,—in one respect it was worse. She had to "pig" with domestics; and one old palace in which she was domiciled was infested by what she calls "the family of Browns." Those disgusting insects, to which Mrs. Lott gives this euphonious name, literally covered everything from ceiling to floor. The inmates of the palace, from royalty to rascality, were in a state of incessant exasperation at attacks which they could not escape. A general *razzia*, made by noble, gentle and simple, destroyed millions, and peace seemed consummated; but, in the first moments of enjoyment, a salute happened to be fired by an English frigate, and the concussion caused by the guns shook down fresh millions from nooks and crannies, where their presence had not been expected, and the second condition was worse than the first. Nasty as it was, and nasty as the stories of the *Odalisques* were, Mrs. Lott would have kept her post, but she was removed from it by an intrigue; and she has solaced herself by writing as singular a book as ever came from pen of English governess.

OUR LIBRARY TABLE.

Of Parliamentary Reform: a Letter to a Politician.
By Sydney Dobell. (Chapman & Hall.)

Mr. Sydney Dobell is in favour of universal suffrage, together with a system of fancy franchises and plural voting, which would confer on some persons two votes, and on others half-a-hundred. "A just national representation," says the poet-politician, "is such as represents the nation at its efficient durable best;" and to obtain such a representation he would represent social relations, *i. e.* give to each voter a vote for each of his important social functions. Every sane man, not convicted of crime, should have a vote as a citizen, and should also have a greater or less number of votes according to his "comparative value as a citizen." On marrying he should acquire an additional vote as a husband; on becoming an employer of labour he should have another vote as a master; on hiring landed property to a certain amount he should have a fourth vote as a tenant; on acquiring a certain amount of wealth he should have a fifth vote as a capitalist; on gaining status in a learned society he should enjoy a sixth vote in his character of *savant*; on being presented by his wife with a son and heir he should be entitled to vote as a father. Whether Mr. Dobell would give him a fresh vote for each new baby does not appear. By this system the essayist is of opinion that society would "give to each voter who co-acts with his fellow-citizens in choosing a representative such an amount of influence in that choice as shall express his comparative value as a citizen." Mr. Dobell adds, "Which of the social relations should represent themselves—which of a man's social conditions, as subject, husband, father, master, servant, artisan, tradesman, rate-payer, landlord, tenant, dealer, capitalist, professor, graduate-in-arts, and the like, should separately represent itself by an electoral vote, and should thereby add to that sum of votes by which I would express his comparative importance as a citizen, is a matter of detail that does not affect principles, and may be left, therefore, to another time and place." We venture to state authoritatively, that her Majesty's cabinet, in dealing with the question of reform in the next

session of Parliament, will not act on the author's suggestions.

The Horse-Trainer's and Sportsman's Guide: with Additional Considerations on the Duties of Grooms, on Purchasing Blood Stock, and on Veterinary Examinations. By Digby Collins. (Longmans & Co.)

Rugeley, Staffordshire, must be favourable to equestrian talent, and to those systematic observations which result in a thorough knowledge of horse-flesh. It was at Rugeley that the late Mr. Palmer, ere he quitted this world at the end of a long halter, kept his stud and "made his books"; and the same distinguished town contains the home of Mr. Digby Collins, who has written a very intelligent and serviceable treatise on horses and their management. The concluding chapter, entitled "Advice to Grooms," is excellent; combining with good counsel for servants much valuable information for masters. Urging an imaginary servant to beware of carelessness, Mr. Collins points to the ignominious consequences of such want of attention:—"You will be sure to earn for yourself the appellation of *gardener*, whenever your name is mentioned." In his notes "On Driving," the author observes, "A good coachman will never go fast round a corner; for if he does so, the horses will have to scramble, and may cross their legs and come over. A slow and well-collected jog-trot is the only pace at which it is safe to turn a sharp corner with a pair of horses. On meeting any carriage or vehicle, it is always desirable to allow as much room as possible; for though a good coachman may be able to guide his own horses to great nicety, this art will avail him nothing, if the driver of the opposing vehicle come dashing along, and allow his horses—either through carelessness or bad driving—to swerve right on him; the safest way is to keep in the centre of the road, so as to force the driver meeting you to pull out: and immediately he does so to pull out yourself, so that by both diverging to contrary sides of the road all will be well." Would that every London coachman might read and act upon this counsel!

Dr. Kemp: the Story of a Life with a Blemish.
2 vols. (Jackson, Walford & Hodder.)

The author of this unpleasant book observes, "These volumes contain a narrative of facts, slightly arrayed in the garb of fiction; and the writer of the tale insists that it is not intended to stand in the category of that class of publications." Fortunately may the novelists think themselves in being thus preserved from the brotherhood of the author of 'Dr. Kemp.' Born at sea, the hero loses his mother soon after his birth, and passes his childhood in a country clergyman's family, without having any intercourse with his father, a rascally sailor, who deserted him in his infancy. At a later period of his career the young gentleman becomes a medical student, and whilst he is walking the wards of an hospital his own father falls under his professional care. The account of the father's death on an hospital bed in the presence of his own son is followed by a disgusting scene in the dissecting-room of the hospital, whither the dead man's body has been brought to undergo a post-mortem examination. In this scene young Thomas Kemp is found "in the act of uncovering the face of the latest addition to the cadaveric collection"; and having gazed for several minutes on his father's hideous corpse he faints away. In the middle of the chapter which contains these particulars the critic threw 'Dr. Kemp' into his waste-paper basket, and walked to the window of his study for a breath of cold air.

The Life and Writings of Theodore Parker. By Albert Réville, D.D. Authorized Translation, revised by the Author. (Simpkin, Marshall & Co.)

Dr. Réville's memoir of Theodore Parker, noticed in the *Athenæum* some few weeks since, has been put in an English dress by a competent translator. *Mehemet, the Kurd, and other Tales, from Eastern Sources.* By Charles Wells. (Bell & Daldy.) An Oriental scholar whose attainments gained for him the rank of Turkish *Prizeman* of King's College, Mr. Wells publishes a collection of translations in which some of the qualities of eastern romance

and poetry are cleverly displayed. Here is a Turkish love-letter, literally translated from a manuscript:—"Oh, Effendim! may no woman launch the frail bark of her heart on the ocean of love! May no woman, far from her beloved, pine in the dungeon of grief! I am exhausted by long longing to see thee. Come! come! my soul pants for the water of thy beauty, O possessor of my heart! O my enchanting friend, my fairy-checked one, my sweet-tongued one, my nightingale, my branch of cypress, comfort of my soul, joy of my heart, light of my eyes, wealth of my wealth, my dispeller of grief, thought of my imagination! O thou of the cypress stature! O my coral-lipped one! blood of my veins, my own beloved,—the bearer of this, Raschid, brings you a diamond ring, set in gold, which I pray you may accept. O letter, prostrate thyself in the dust in his presence, and give him the salaam. Go! the kind fate having made me distracted with love, I said, 'If I write a letter, it will at least be a distraction, if even I should receive no answer'; and then, having written it, that it might not be time lost, I sent it; and, hoping for an interview, and that you may think fit to return so much affection, I dared to write this petition. In conclusion, 'May the sun of your beauty from day to day increase.'" Mr. Charles Parry's well-known declaration of love in three words, "Fire! Fire! Fire!" said as much as this fair hour's epistle, and said it with greater force. Conscientious adherence to the letter of his originals sometimes makes Mr. Wells formal and frigid, when he would have done more justice to himself and his author by working with greater freedom. This criticism is applicable to the following verses which, notwithstanding their baldness and want of music, deserve a word of praise:—

THE BUTTERFLY AND THE CANDLE.

One evening to the candle,
Thus spoke the butterfly,—
"You revel in enjoyment,
While I touch I die.
To my darling light
You are ever near;
While dread death or parting,
Ain I forced to bear."
"Very good, my friend in sorrow,"
Answered the poor candle;
"Do not jeer at me, I pray,
Tell me not I revel.
It is true, I do not perish
Like you, very soon;
But at last I surely perish,
And myself for love consume.
A single spark will send you
Off into a flight.
While I stand and perish,
And ne'er dream of flight.
This much I can do, it's true—
I can for love burn.
And if you did not know this,—
Well, then, now I learn!"

Of his English versions of Eastern tales Mr. Wells says, "Those which I have selected, I believe, have never before been made known in England; and the principal tale, which is an Arabic manuscript, has never been translated into any European language."

The Administration on the Eve of the Rebellion: a History of Four Years before the War. By James Buchanan, Ex-President of the United States. (Low & Co.)

WRITTEN soon after the outbreak of the American rebellion, but withheld from publication through fear that it might be regarded as an attempt to embarrass Mr. Lincoln's administration, this volume is a vindication of the writer's political action during his occupancy of the Presidential throne. "The narrative," says Mr. Buchanan, "will prove that the original and conspiring causes of all our future troubles are to be found in the long, active, and personal hostility of the Northern Abolitionists, both in and out of Congress, against Southern slavery, until the final triumph of their cause in the election of President Lincoln; and, on the other hand, the corresponding antagonism and violence with which the advocates of slavery resisted these efforts, and vindicated its preservation and extension up to the present time." Mr. Buchanan urges that, "Both before and after he became President he was an earnest advocate of compromise between the parties to save the Union; but Congress disregarded his recommendations."

Even after he had, in his messages, exposed the dangerous condition of public affairs, and when it had become morally certain that all his efforts to avoid the civil war would be frustrated by agencies far beyond his control, they persistently refused to pass any measures enabling him or his successor to execute the laws against armed resistance, or to defend the country against approaching danger." Mr. Buchanan has written for his own country rather than Britain; but many English readers will like to see how he re-tells a familiar story.

Publications of the Paleontographical Society. Vol. XVII. Issued for 1865.

THIS volume fully sustains the former character of these invaluable publications. In addition to the continuation of Mr. Salter's Monograph of the British Trilobites, and of Mr. Davidson's Devonian Brachiopoda, we have now the first and introductory part of a Monograph of the British Belemnites, by Prof. Phillips, and the first part of the Fossil Reptilia of the Liassic Formations, by Prof. Owen, which commences the Saurpterygia. After our more extended notice of a former portion of these Publications, and the general *résumé* which we then gave (*Athenæum*, for June 3rd, 1865, p. 747), it is unnecessary for us now to say more than that the different divisions of the present issue are worthy of their distinguished authors. We are not surprised at the Society now numbering between 500 and 600 members.

Mr. Ambrose's Letters on the Rebellion. By John P. Kennedy. (New York, Hurst & Houghton.) Contributed during the progress of the American conflict to the columns of a newspaper, these letters relate to the Right of Secession and other questions which Northern arms have removed from the domain of profitable discussion. General Grant closed the wearisome debates about the constitutional right to secede. We were amongst those who believed in the existence of that right; but whatever may have been the wishes of the framers of their constitution, the American people have agreed that henceforth no State has a right to retire from the Union. Who doubts the right of the Americans thus to decide a question which the authors of 'The Federalist' foresaw would sooner or later have to be settled by arms, and which—now that the decision has been written on the face of their land with the blood of thousands—is not likely to be raised again?

A useful first Latin reading-book has been formed by the republication of *The First Book of Caesar's 'Gallic War,' with a Vocabulary, and a Series of Easy Reading Lessons for Beginners*, by A. K. Isbister, M.A. (Longmans), from the edition of 'Caesar's Commentaries on the Gallic War,' by the same author. The reading lessons are portions of Caesar, preceded by the separate simple sentences of which they are composed, first in their most elementary form, and afterwards with the various adjuncts.

We have on our table the volume for 1865 of *Chambers's Journal of Popular Literature, Science and Art* (Chambers).—Vol. IV. of *A History of England during the Reign of George the Third*, by the Right Hon. William Massey (Longmans).—*A Selection from the Poetry of Elizabeth Barrett Browning* (Chapman & Hall).—*Poems, Pastorals and Songs, Collected and Revised Edition*, by Francis Alexander Mackay (Fullarton & Co.).—*The Poet's Hour: Poetry selected and arranged for Children*, by Frances Martin (Walton & Maberly).—*Poems of the Inner Life; selected chiefly from Modern Authors* (Low & Co.).—*The Four Seasons* (Society for Promoting Christian Knowledge).—*Autumn Leaves: Original Poems*, by John Critchley Prince (Stimpkin & Marshall).—*Life or Death the Destiny of the Soul in the Future State*, by Edward Falconer Litton, M.A. (Longmans).—*The Mystical Beast of the Revelation; with his Name and Number, according to the Scriptures*, by Bibliandus (Bagster & Sons).—*Daily Bible Illustrations*, by Dr. John Kitto, revised and enlarged by Prof. Porter (Edinburgh, Oliphant & Co.).—*The Veil Withdrawn: an Essay on the First, Second and Third Chapters of Genesis*, by M.E. Stone (Macintosh).—*Sermons*, by the Rev. E. W. Sergeant, M.A. (Macmillan).—*The Voice of God in the*

Psalm: a Course of Sermons, by Granville Forbes (Macmillan).—*Discourses delivered in Christ Church, Brighton*, by the Rev. Robert Ainslie (Longmans).—*Sermons to Schoolboys: Twenty Short Addresses delivered at Morning Prayers to the Three Schools in Liverpool College during the Years 1857-65*, by the Rev. J. S. Howson, D.D. (Longmans).

LIST OF NEW BOOKS.

Bickersteth's Sermons, 8vo. 7/6 cl.
Borrow's Wild Wales, 2nd edit. post 8vo. 1/1 cl.
Boyle's Tangled Web, Two Stories, post 8vo. 10/6 cl.
Burch (W.), Life, Sermons, and Letters of, 2 vols. 8/6 cl.
Chambers's Effects of Climate of Italy, cr. 8vo. 4/6 cl.
Christian Work for 1866, royal 8vo. 6/6 cl.
Christmas Tree (A.), with 3 Carols for Stems, 4c., cr. 8vo. 1/1 bds.
Downey's Why Weepst Thou? cr. 8vo. 1/6 cl.
Ellis's Thoughts on Future of Human Race, cr. 8vo. 5/1 cl.
Finn's Home in the Holy Land, 12mo. 6/1 cl.
Foster's Journey of Life in Long and Short Stages, post 8vo. 5/1 cl.
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Guillemin's The Heavens Illustrated, imp. 8vo. 31/6 cl.
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Homer's Iliad, English Notes by Paley, Vol. 1, 8vo. 12/1 cl.
Illustrated Book of Nursery Rhymes, 4c., by Hately, large 8vo. 3/6 cl.
Lamb (Chas.), his Friends, his Haunts, &c., by Fitzgerald, 8vo. 7/6 cl.
Lawrence's Lithology, Classification of Rocks, 4to. 5/1 cl.
Lindley and Moore's Treasury of Botany, 2 parts, 12mo. 20/1 cl.
Major Peter, by author of 'Lord Lynne's Wife,' 3 v. post 8vo. 31/6 cl.
Martin's Statesman's Year-Book, 1866, cr. 8vo. 10/6 cl.
Miss Biddy Frohisher, by author of 'Mary Fowell,' post 8vo. 8/1 cl.
Nightingale's Organization of Nursing, 8vo. 2/6 cl.
Noble Life (A.), by author of 'John Halifax,' 2 vols. post 8vo. 21/1 cl.
Plumptre's Theology and Life, 12mo. 6/1 cl.
Recognition of Friends in Heaven, 12mo. 3/6 cl.
St. John (Percy B.), The Coral Reef, Tale of Feril, 8vo. 3/6 cl. gt.
Sargent's Two New Years' Days, 12mo. 2/6 cl.
Shelley's Alfred Housley, 4 vols. 12mo. 12/1 cl.
Stone's Lyra Fidelium, 12 Hymns on the Creed, 12mo. 2/6 cl.
Thomas's The Minister, Parent, and Church, 12mo. 1/6 cl.
Thompson's Milestones of Life, 12mo. 8/1 cl.
Vickers's New Course of Practical Grammar, 8vo. 2/6 cl.
Westcott's Gospel of the Resurrection, 12mo. 4/6 cl.
Whitfield's Wages Calamity, 18mo. 2/6 cl.
Words from the Poets, selected for Schools, &c., 12mo. 3/6 cl.

SECRET OF THE DRUIDICAL STONES.

High Elms, Farnborough, Kent.

MY friend Mr. Fergusson has written you a letter, in which he endeavours to fix the exact antiquity of the megalithic remains at Avebury and of Silbury Hill. He feels convinced that they were erected in memory of "Arthur's twelfth and last great battle"; and adds, "If I am not very much mistaken, two of Arthur's generals of division lie buried, one in each of the stone circles inside the 'In'losure." My own impression, however, is, that Mr. Fergusson is very much mistaken. His main reason for supposing that the Avebury remains belong to post-Roman times is, because he believes that Silbury Hill is situated on the Roman road. But so far from this being the case, the Roman road, as any of your readers may see in the Ordnance Map, swerves round, and does not pass under, Silbury Hill. I have visited the spot with Professor Tyndall, and we satisfied ourselves that the Ordnance Map is perfectly correct in this respect,—a fact which is of great importance, since it shows that Silbury Hill belongs to ante-Roman times, and that accordingly Mr. Fergusson is entirely mistaken in the date which he assigns to it. In the same letter he has reiterated the opinion that Stonehenge "really was what all history told us,—a cenotaph erected by Aurelius Ambrosius, after the peace in 467, in memory of three hundred British Chiefs treacherously slain by Hengist five years previously." But history tells us more than this, and we learn also that the stones of which Stonehenge is built had been originally conveyed by giants from the remotest parts of Africa to the plains of Kildare, whence they were transported to Salisbury Plain by Merlin the magician. Mr. Fergusson rejects, no doubt, these latter statements as fiction, while regarding the former as history. The authority, however, is the same for both; the difference lies only in the probability. Moreover, there are three reasons which appear to me to prove that Stonehenge belongs to an earlier period. Firstly, whether the name is to be derived, as is generally supposed, from the hanging stones, or whether, as I have elsewhere suggested, it is merely the "field of stones," we can hardly suppose that the name of him in whose honour it was erected would have been entirely lost, if he had really belonged to so recent a period; while, on the other hand, it would be natural enough that the Saxons, finding this magnificent ruin on Salisbury Plain, and able to learn nothing of its

origin, should give it some such name as that which it now bears. Secondly, the plan of Stonehenge is like nothing else which can be assigned without doubt to post-Roman times. Lastly, it is evident that Stonehenge must have been at one period a place of great sanctity. It is surrounded by numerous tumuli, just as our modern cathedrals are encircled by the graves of those who have worshipped in them. So remarkable is the manner in which, as a glance at the Ordnance Map will show, the downs in the neighbourhood of Stonehenge are studded with tumuli, while those that lie at a distance are almost destitute of them, that we can hardly be wrong in referring these tumuli to the period in which Stonehenge was erected. Now, of the barrows immediately surrounding Stonehenge, Sir Richard Colt Hoare examined a great number, of which one hundred and fifty had not been previously opened. We know pretty well from investigations in other burial-grounds the objects which we should have met with, in graves of the fourth and fifth centuries; but the contents of these barrows were entirely different. Only forty-one, out of the whole number, contained any trace of metal, and the metal itself was almost invariably bronze. Only in two cases did Sir Richard find any fragment of iron, and both belonged to secondary interments; that is to say, the owners of the iron weapons were not the original occupiers of the tumuli.

I am, for these reasons, disposed to refer Stonehenge to the bronze age; and to regard it as older, not only than the Romans, but even than those who were conquered by the Romans, and whose arms, as "all history tells us," were made, not of bronze, but of iron.

I am not one of "those who have been reared in the faith of Druidical mysteries and dracontia"; but it appears to me that in this case, as in so many others, imagination has fallen short of reality; and that Stonehenge really belongs to a more ancient period than even our most imaginative antiquaries have yet ventured to suggest. JOHN LUBBOCK.

SPANISH INNS.

Albergo Reale, Milan.

SINCE your entertaining correspondent, F.W.C., has evidently been misdirected in respect to the hotels of Burgos, and lest his discouraging hints as to Spanish accommodation may deter some of your readers from (as I think) one of the most gloriously remunerative tours in Europe, you will, perhaps, accept a short list, taken from my memorandum-book, of places in Spain wherein an Englishman, and even an English lady, may rest, without being reminded of the traveller's useful proverb, "Quand à la guerre comme à la guerre." I merely offer it as a contribution towards such a complete list as I have no doubt might be easily made up from the note-books and memories of any two or three experienced Spanish travellers, and which I as little doubt might include, either as regards hotels, or certain rooms in them, the names of almost all the important towns of Spain.

At Burgos, for example, the scene of your Correspondent's complaint, you may find at the Fonda del Norte as good food and lodging as even an invalid is likely to require. Indeed, I do not remember to have had, during many months in Spain, or to have met with anywhere in France, Italy, or Germany, a more blameless *petit salon*, or a cleaner bedroom, than in that little hotel; and as for breakfast, dinner, &c., I do not think that even in this comfortable and well-conducted Albergo Reale of Milan (which should be called, by the way, "Albergo patriottico," since when Garibaldi set up his standard for Naples, the waiters volunteered almost *en masse*, and some of them—Giacomo Ferrario, for instance—behaved with notable gallantry. The *comida* (as the Spanish say) is more satisfactory. At Granada you should go to the little "Fonda de las Siete Suelos," actually within the precincts of the Alhambra, where any of the front bed-rooms are creditably clean and pleasantly warm. The cooking is careful, the food good, and (I mention this for the sake of F.W.C., who has evidently a chivalrous interest in the feminine staff) the landlady a fine specimen, mentally and

bodily, of that people whose cardinal social dogma is the born nobility of every Spaniard. If you prefer to be in the town, and to see from your window every morning and evening (when the Sierra Nevada sends its snows up in incense, and receives them back in manna) one of the sublimest sights in the world, the Hotel (I forget the name) opposite the "Street of the Genii" will please you; but the climb to the Alhambra, thence, is a fatigue (or a tax) which you escape at the "Siete Suelos." At Cordoba, the Fonda de Rizzi, kept by an Italian, Maulini, is good in all respects. At Seville you should go to the Fonda Europa, in the Calle de Gallegos, and ask for the three little rooms numbered 14, opening into the canopied balcony of this fine old Moorish palace. The central *patio*, with orange-trees that reach their fruit to you through the marble balustrades of the roof-garden (the in-door garden of the harem), the grand staircase, with its ceiling of rare Moorish work, so high overhead that many travellers miss it, the windows looking into the narrow "Calle," across which, in the *salon* of your *vis-à-vis*, you may see how Velasquez learned to drown his backgrounds in pellucid shadow, to steep his figures in various depths of that limpid darkness, and to bring at the top (so to speak) of the dark-clear water, his foremost faces and half-faces naked into the sun, would be sufficient to compensate for hard living. But the accommodation and food are admirable, and the charges are moderate. At Port-St.-Mary's, the small Fonda, Vista Alegre, is good and pleasant. At Malaga, the Victoria and Alameda hotels have some clean and comfortable rooms, but when I was in Andalucia, two years ago, the food was not sufficiently good for the palate of most Englishmen. I understand, however, that they have improved in this respect. The landlord of the Victoria is very obliging; and an English merchant in Malaga, Mr. Hodgson, has opened a place adjoining the Alameda, where such English "comestibles" as are not good in the hotels can readily be bought. At Valencia you should go to the "Fonda Paris,"—not, however, to the most expensive apartments (which are very cold in winter), but to some southern rooms near the house-top, commanding the Moresque roofs of the city, or to a southern flat, lower down, which looks into a back street, full of Spanish life. The cooking (by a Frenchman) and provisions are good. At Barcelona, the "Fonda de las Cuatro Naciones" is clean and fairly conducted, and has—or had when I was there—the best bread in the south of Europe. At Irun, you should go, if you want *coulour locale*, to the "Posada de Francisco Ystuea, Calle Mayor, No. 7," rather than to the regular inn. The place looks fit for brigandage and Carlist romance, but is (or was, two years ago) full of the cleanliest and most genial hospitality. It would be well, however, before quartering yourself there, to ascertain that the family of Ystuea is still in possession. Here I am sorry to end my list; but I believe any experimental traveller might lengthen it, even on his first Spanish invasion, by changing our native haste for the unhurried and tentative manners of the people. The sentence by which Spaniards like to teach us slow-coaching is an amusing curriculum to the English mind and mouth, and (at all events till you are pretty well up in it) a good illustration of the pace that befits the country. If I remember rightly, it goes somewhat thus:—"El arcobispo di Constantinopla, quere desarcobispoconstantinopolitanisarse; si el arcobispo di Constantinopla se desarcobispoconstantinopolitanisera, bueno desarcobispoconstantinopolitanisador sará." I add my name to these bare details, since anonymous recommendations are open to suspicion.

SYDNEY DOBELL.

HISTORY IN NAMES.

Subernea, near Mendaye (Basses Pyrénées), Dec. 15, 1865.

THE question started by J. B. Waring in your number for November 25, may be answered by a suggestion of my own. The prevalence in Southern France of local names ending in *ac* has long been remarked, and explained by supposing the final letters a remnant of the Latin *aqua*. But

the *q* of that word having been softened into *g* in all the *patois* dialects of the South, it ought to have met with a similar fate in Jarnac, Bellac, &c. On this ground such etymologies are untenable, to say nothing of the *patois* tendency to add *aqua*, now and then, as a separate word, as in *Aigues Mortes*, a harbour of the olden time.

Names are the fossils of history, and have been used by W. von Humboldt with great show of probability, if not of real truth, to prove that the earliest known inhabitants of Spain, Southern France, and at least the North of Italy, spoke a language nearly allied to, if not identical with, the present Basque idiom. An intelligent friend of mine, who is preparing leisurely a work on anthropology, arrived, on mere physical grounds, at the conclusion that the lake inhabitants of Switzerland were Basques. The name of *Sarry* occurs three times north of the Loire, and, near Tonnerre at least, the present inhabitants have no etymology to propose. Now *Sarry* is a Basque word, and is applied to the Basque village Irizarry, i.e. town *Sarré*. Moreover, a bilingual inscription found in the Pyrenees gives, in Basque, a plausible translation of its Latin half; and the other half has been found, almost identical, in northern Germany. It would thus seem that the Basques had, in early ages, a wider range than is commonly admitted.

It is not, therefore, unseemly to propose a Basque etymology to names ending in *ac*. These two final letters, pronounced *ec* in some of our dialects, are the article, plural; and a Basque peasant, in speaking of the *Martine*, the other day, said naturally, *Martiñac*, thus unconsciously giving the exact name of Charles the Tenth's minister, Martignac. Now, if names of men merge into the names of their dwelling-places, it is but natural to prefer such families as are numerous, and to use the plural number in speaking also of their abodes. Thus Florac, Marciac, &c. would have originally meant the Flora, the Marsees. A similar custom has, probably, given rise to the plural form in Italy, where *Grisi*, *Bellini*, and the host of names ending by *i*, leave small space for such names as *Mario*, the origin of which seems to have been in the singular number.

Basque words have no number when deprived of the definite article, which is a final *a* in the singular one, as in *Deba*, a Basque village. The present branch of the Basques have the immense majority of their names of places ending in *a*; but I leave to Irish scholars to decide whether such words as Armagh, Curragh, &c. can be derived from the same source.

That names of men do often merge into names of places and districts, I have had abundant proof in Ethiopia, where my continual fear was to note down, not the name of the spot, but that of its ruler. During my long stay at Falle, I heard the name of place only in answer to my special inquiry, every one naming, otherwise, the chieftain Yanfa, or saying at most Yanfa's ground. I failed completely in obtaining the name of place for Gudru, the latter being professedly chief of a clan and Son of Rays.

If the foregoing remarks can induce your learned readers to make a sifting investigation of the origin of names of places in Western Europe on strictly philological grounds, the present range of historical geography will receive an extension which it sadly needs.

ANTOINE D'ABADIE.

TITLES OF PERIODICALS.

Household Monthly Magazine Office, Jan. 3, 1866.

Will you permit me to lay the following facts, which involve a question of copyright, before your readers?

About six weeks ago Messrs. Groombridge & Sons advertised *The Household: a Magazine of Domestic Economy and Home Enjoyment*. In July last the publication of the *Household Monthly Magazine* ceased temporarily, and the readers were informed that it would be resumed in the winter season. Of this fact I informed Messrs. Groombridge & Sons when I perceived their announcement. They answered that they had chosen their title quite innocently, as they had never heard of the *Household Magazine* until the receipt of my note,—and that the titles were quite distinct; for

our title appeared from the printed heading of the note paper to be *Household Monthly Magazine*, whilst theirs was *The Household*. In a subsequent letter, referring to the cessation of the publication of our periodical, they said that the contents of theirs would be wholly different.

I find now, from the contents of their first number, that the difference between its character and object is as little as the difference between the titles. Indeed, the similarity is so singular that one finds it difficult to credit that it is merely accidental. The only real difference is in the price, theirs being twopence and ours sixpence.

Whether or not this appropriation of a title is legal remains to be tried. Meanwhile, I think that the public should know something about the case.

CHARLES GIBBON.

WESTMINSTER ABBEY AND CHAPTER HOUSE.

The question of what is to be done with the Westminster Chapter House deserves settlement. It is not probable that, for the present at any rate, it will be converted into a depository of national relics of the highest order, such as Domesday Book, Magna Charta, and the like; or that it can be accepted by any person who understands its nature and essential original function—wherein much of the secret of its beauty rests—for a mere vestibule to a Campo Santo and gallery of sculptures removed from the Abbey. This Campo Santo need not be erected for many a day to come. A substitute of the highest class offers itself already. While the sacred character of the churches is equal in both, St. Paul's has capacity to hold a host of statues and, so far as the building itself goes, be uninjured by their presence. That the metropolitan Cathedral is badly lighted in its most important part, the crossing, where fine statues could best be placed, is true. Even in this there is an advantage, too often overlooked. St. Paul's will hold a far greater number than at present of modern sculptures of the class now in vogue, that is, of the non-devotional order, without injury to the edifice,—indeed, with positive benefit to its bald expanse. It will be remembered that the architect proposed the fullest use of sculptural decorations and colour for the interior of St. Paul's. The authorities of the Cathedral have not been fortunate, or even logically consistent, in the course they have adopted to procure gifts towards the carrying out of Wren's purpose. One of these errors has been in neglecting to enlist the sympathies of people by the admission of household names to the lists of those interred under the great dome; in progress of time, however,—which might be quickened if an intelligent, instead of an obstructive, course were followed with regard to the appropriation of memorials to St. Paul's,—much may be done in this respect; meanwhile, we should suggest, whenever it can be done without injury to the Abbey, the removal of some of the statuary which now encumbers it to St. Paul's, where no one would be pained by its non-devotional and non-architectural quality. The monument to Wolfe, which defaces the transept of the Abbey, would not be out of keeping in St. Paul's, and the brave soldier might well be remembered with Nelson and with Wellington.

It will be remembered that most of the obstructive, incongruous and modern monuments in the Abbey refer to men not interred there: thus, Admirals Tyrrell and Kempenfeldt are in the seas; and while Wolfe lies at Greenwich, his monument is probably thirty feet in height, and shuts in the tomb of one as brave as he, to wit, Sir Francis Vere, which, although not harmonious with the style of the building, is a fine work of Art—as the cast from it, now at South Kensington, testifies—and non-obstructive in position and character. Wolfe's monument, placed against the wall in St. Paul's, or with one of those great square piers to back it, would enrich the interior now so chilly and desolate. Among others of better keeping with the Cathedral than the Abbey are, the colossal monument to Lord Holland; that to the three captains, Bayne, Blair and Manners; those to Pultney, Earl of Bath, Admiral Holmes, Mrs. Davidson; the "neat mural monument" of Sir

C. Stuart; that of Lord Ligonier and the Muse of History (*poor Clio!*) which, we may add in passing, stands close to the grave of Pym, who was, says Dr. Ryves, interred under the gravestone of John Windsor; Sir Gilbert Lort and his cherubs, Sir Peter Warren and Hercules, neither of whom, any more than Clio and Ligonier, we believe, are buried in Westminster Abbey; Mr. Clement Saunders, Carver (of meat) to Charles the Second. It would be no wrong to the gallantry of Wager to put up his cenotaph in St. Paul's, instead of the Abbey.

It would hardly be a crime against the memory of a person so insignificant as Lady Nightingale if we dealt out to her monument the same measure as was given to that of Lady Catherine St. John (born Dormer) of Bletsoe, when it was destroyed to make room, in St. Michael's Chapel, for that singularly offensive group of Death, the Skeleton, Mr. Nightingale and the Lady in their night-dresses. We would let Sarah, Duchess of Somerset, stare at the group of cherubs, who gambol uncouthly in marble above her head, remain where she is, and even retain the well-carved kneeling charity-boys who pray at her feet. There was some sense and aptness in the odd introduction of the boys; the monument is splendid in its way, and has the prescription of near three hundred years for the right of place. Moreover, it would not be at all fit for St. Paul's, whereas every figure we have referred to as apt for removal to the Cathedral is strictly in keeping, so far as its Art-motive goes, with the building, and produced in the same spirit with all the sculptures now there. This is a very important part of the matter, because it shows that while we might relieve the Abbey of much statuary which is out of keeping with its style, character and purpose, positively destructive to its grandeur, and obstructive of its legitimate service as a beautiful building of purely architectural nature dedicated to worship, we should impart to the not one-fourth filled and equally sacred St. Paul's, monuments which harmonize with the style of those already there, mostly cenotaphically commemorative of men who were by no means unworthy of the present occupants, and produced under the influence of a motive in Art which is precisely that of the Cathedral.

The most ancient works in the Abbey are, as a rule, also the most beautiful of its contents; they are such as are purely devotional in design, and architectonic in character: they are indeed parts of the building. No tomb therein equals that of Henry the Third, or that of Queen Eleanor; the nearest approaches in respect to Art are made by the noble monuments of the Earl and Countess of Lancaster, and Aymer de Valence. John of Eltham, Richard the Second and his Queen, and others recede from propriety in proportion as they are distant from the days of the founder, but even so late as those of Sir Francis Vere (*obit* 1608), the times did not fail to express a devotional feeling by means of the tombs erected here. All the rest should be carried to St. Paul's.

OUR WEEKLY GOSSIP.

THE Ecclesiastical Commissioners have expressed their readiness to make over the Bunhill Fields Cemetery to the Dissenting Societies—or to trustees acting on their behalf—for the nominal sum of 10,000*l.* The land, if it could be built on, would be worth 100,000*l.* In making this offer, the Commissioners insist that the property shall be kept as a memorial of the many eminent and pious persons there interred. If, for any reason whatever, the ground should be put to secular uses, the proposal is that all the rights and powers now vested in the Ecclesiastical Commissioners, as owners of the estate, should revert to them.

Mr. George Witt has presented his valuable collection—manuscripts and books illustrative of Priapus Worship—to the British Museum, on condition that a separate room be set apart for them, open to students under certain conditions.

The lovers of Alfred Tennyson's verse and Gustave Doré's art—and they are Legion—will rejoice to hear that he has undertaken to illustrate the

'Idylls of the King.' M. Doré is not sufficiently acquainted with our language to read this poem in the original; and we may, therefore, apprehend that the translation which is being prepared for him may fail to impress the artist with all the beauties and subtle meanings of that fine work; but if the translator executes his task well, there can be no doubt that the clever French illustrator will find abundant matter to inspire his prolific and wonderful pencil.

At the next meeting of the British Archaeological Association, on Wednesday, January 10th, Mr. Cato, Mr. Syer Cuming and the Rev. W. S. Simpson will produce for consideration varieties of certain bone implements, lately found in great numbers in London, the use of which is unknown.

The corporation of the City of London have voted the use of the Guildhall for the purposes of an Industrial Exhibition, to be inaugurated on the 1st of March next. On the motion of Mr. Thomas Lampray, it has been determined to devote the surplus funds towards the establishment of a Free Public Library for the City of London. Several City firms have already expressed their intention of contributing to the project, and it is believed the Corporation will also lend its aid.

The purchase of the land for what is called Southwark Park, Bermondsey, has been completed; the money paid amounted to about 911*l.* per acre.

The obituary of the 23rd ult. records the death of Alan Stevenson, the eldest of the sons of Robert Stevenson, the celebrated lighthouse engineer. Like his father, who built no fewer than twenty-three lighthouses, among them that on the Bell Rock, Arbroath, Alan Stevenson was engineer to the Northern Lighthouse Commissioners; he was the builder of the famous beacon, which he describes in 'An Account of the Skerryvore Lighthouse'; he contributed largely to the knowledge of dioptries, was a remarkable linguist, and author of many valuable treatises on those applications of science with which he was most familiar.

Having, from the first, denounced the Davenport show as an imposture—assuming its pretensions as separated from those of a Bosco, a Robin, an Anderson, a Stodare (whose Sphinx is at this time present tormenting the ingenuity of "the town")—we are not surprised to read in New York papers that Mr. Fay, one of the confederates, has been giving lectures in New York, to explain "the dodge." Simultaneously, a letter addressed to a north country paper by Mr. Sothorn (Lord Dundreary) informs the credulous how he, and a band of other cheerful and unscrupulous spirits, for a while imposed (even as did Sir Francis Blake Delaval and Mr. Edgeworth in their day) on those who desired to believe in supernatural agencies. Miserable, humiliating work!—on whichever side it be viewed:—but the "tricks and manners thereof" must be noted, for the support of common sense.

The *Contemporary Review* (of which Dean Alford is said to be the editor) aims, if we may judge it by the first number, at treating a high class of subjects. 'Ritualism,' 'The Philosophy of the Conditioned,' 'The Prophet Daniel,' 'Education and the School,' 'Sunday,' 'Ancilla Domini,' and the like, are topics of deep interest to clergymen and scholars, but they are not likely to find much favour with the multitude. If the Dean desires to have many readers, he must relieve his dogmatic and philosophical articles with lighter and brighter papers. Of its class, the writing is good, the tone high, and the scholarship respectable.

In consequence of imperative orders from the Austrian Governor of Holstein, the long-established and world-renowned observatory at Altona will soon cease to exist. It is to be transferred to Kiel, and a commission has been appointed to superintend the removal of the observatory instruments and staff.

The Governor and assistants of the "Mines Royal and Mineral Works Societies," whose charter dates from the reign of Queen Elizabeth, have presented a curious portrait of that sovereign to the National Portrait Gallery. It has been their property ever since the time when it was painted. It

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is on panel, in sound condition, and certainly seems to be one of the latest portraits ever taken of her. Richness of dress, however, and profusion of jewels, make some amends for the absence of personal charms. The picture closely resembles one of Queen Elizabeth, by Marc Guehard, at Hampton Court, in which instance she holds the enamelled jewel of St. George and the Dragon between the fingers of her right hand, whilst in the National Gallery portrait, the jewel, attached to a blue ribbon, is pinned to the front of her dress, and a bunch of delicately-painted heartsease placed in her right hand. This public-spirited act, on the part of the "Mines Royal," may serve as a lasting monument of a venerable corporate body, and will, it is hoped, serve as example to other Societies that may also desire to provide a secure resting-place for historical pictures.

In a paper read before the Geological Society, Principal Dawson, of Montreal, puts forward certain propositions, which geologists will have to take into consideration. He contends that the occurrence of *stigmata* under nearly every bed of coal (especially in Nova Scotia and New Brunswick) proves that the material of the coal was accumulated by growth *in situ*; while the character of the intervening strata proves the abundant transport of mud and sand by water, such as may be seen in the swampy delta of a river at the present day. Dr. Dawson states further, that the cannel-coal and earthy bitumen in the same coal-measures are of the nature of the fine vegetable mud which accumulates in the ponds and shallow lakes of modern swamps.

Old Indian officers are fond of talking about the good old times in Bengal when Company was King, and the journey from Calcutta to Delhi occupied and cost a good round sum in rupees. But railways have worked wondrous changes in India, as well as in other countries, and the slow and dear system, which prevailed down to within the past twenty years, has had to give way. If not already, the two cities will shortly be united by a railway 1,105 miles in length, and trains will travel from one to the other in forty-eight hours, carrying first-class passengers for 95 rupees; second-class for 48; and third-class for 16. This last must be the very cheapest of railway travelling in the whole world. There is something magnificent in the notion of a line 1,100 miles long, crossing the Jumna near its mouth by a bridge 3,000 feet long, and 400 miles further up by another bridge of 2,500 feet. The line from Calcutta to Bombay is a yet greater work, being 1,395 miles in length, passing through Allahabad and Jubbulpore. When completed, it will facilitate trade and travel to an extent little dreamt of at present. Not least among its advantages will be the time saved by overland passengers for Calcutta, arriving by the mail steamers at Bombay.

Rare fragments of rich old Rome are daily turning up from out of the grave of the Eternal City. The Mount Palatine is being pierced, by Papal authority, and thence have recently come to light new traces of the gorgeous Imperial Palace, — frescoed chambers, superbly adorned with *bassirilievi*, marble columns, one or two statues, fine though mutilated, and a bust of Britannicus of the best period of Art. At Ostia discoveries equally interesting have been made; and among the vines, near the Baths of Caracalla, Monsignore Guidi has come upon a magnificent mosaic, representing a skeleton, life size, with the inscription, in Greek letters, signifying "Know Thyself." This last is supposed to be of the time of the Antonines.

Accounts have been received from Italy, to the effect that the Canal Cavour has been successfully filled with water throughout its entire length of fifty-three miles. The operation was commenced on the night of the 22nd of last month, and proceeded without interruption during the two following days and nights. On Christmas-Day the grand canal was entirely filled, and the solidity and efficient construction of the works thoroughly established. The benefits that will accrue to the commerce of Italy from this great water communication can hardly be exaggerated.

Some interesting official statistics of the wine-

trade in France have been lately published by the French Government. According to these it appears that the average annual produce of the vineyards in France is 38,000,000 hectolitres. Of this quantity 13,340,000 hectolitres are offered for sale; 2,454,000 hectolitres are distilled and converted into spirits of wine or brandy; the quantity exported to foreign countries amounts to 2,030,000 hectolitres; 220,000 hectolitres are used for vinegar, and 15,245,000 hectolitres are consumed by the growers or sold direct to consumers. The vineyards, which are in the hands of 2,200,000 landed proprietors, are situated in 78 departments. The annual consumption of wine in Paris by each inhabitant is estimated at one hectolitre and a half. The hectolitre is a little over 22 gallons.

A curious discovery has just been made at Place Bernard, in France. While digging in the Place de la Croix-Buisée, in front of the Church of Cherré, the workmen came upon a number of skeletons buried only a few inches beneath the surface; one of these had a large iron ring passed between the bones of the leg, and which, consequently, must have been riveted on through the flesh, unless, indeed, it was placed there after death, which is scarcely conceivable. Attached to this ring were several links of a heavy chain. Near the spot where the skeletons were found, stood, previous to the year 1200, a gate of the old wall which divided the town of Ferté from the Commune of Cherré. The Place de la Croix-Buisée was outside the wall, and is supposed to have been the place for the execution of criminals. The relics have been sent to the Museum of Mans.

Among remarkable incidents arising out of the late civil war in America there is one worth notice, which took place at a meeting of the Essex Institute, a Natural History Society for Essex County, Massachusetts. One of the members wishing to refute the assertion that the "Southern rebels" were of better birth and blood than the Northern folk, read a paper, entitled 'New England's Heraldry,' showing that more of the early northern colonists were connected with the nobility and gentry of the mother-country, than the colonists of the South. The roll of the gentlemen of Massachusetts will beat that of Virginia by ten to one; and, yet more, it can be shown that the ancestors of some of the present "chivalry" of Virginia arrived first in that colony as transported criminals. This strikes us as being rather hard on the Old Dominion; something like hitting a man when he is down. But when simple-minded Republicans begin to argue about the gentility of their blood, there is no foreseeing whither the argument may lead. There is, perhaps, enough of Cavalier blood left in Virginia to furnish a reply.

Baron Biedermann, of Leipzig, well known as a thorough scholar of the Goethe literature, has published two volumes—'Goethe and Leipzig: at the Centenary return of the Day on which Goethe became Student at the University of Leipzig (19th October).' The author has succeeded, notwithstanding the careful turning up of every classical stone before him, in throwing some new light on different points, and in obtaining a goodly number of letters by Goethe, hitherto unprinted; among which the most important are the letters to Herr Herrmann, afterwards burgomaster, and to his son, the celebrated philologist; to Consul Küstner, and to the poor student of theology, Goethe's next-door neighbour at Leipzig, and to whom he sent a few louis-d'or from Strasburg, because it struck him suddenly that the other might want the money. Through Baron Biedermann's careful inquiries, we find the circle of Goethe's acquaintances at Leipzig enlarged. It is particularly interesting to see J. J. Engel in this circle, who, with Corona Schröter and Goethe, took part in private theatricals. If there is anything to blame in a book which reads pleasantly, and from which the author tried to banish all appearance of learned commentatorship, it is that we do not always find the sources named. It is satisfactory for the friends of the great poet on whom so many are always ready to pass judgment, that wherever we may follow the young student, through this work, into all the nooks and corners of his student life, he need not fear the

scrutiny of the spectator; his life is pure and blameless. On the whole, this work may serve as a supplement to Otto Jahn's meritorious book on Goethe at Leipzig. The author expresses a wish that every one who may be in a position to know or learn facts still generally unknown concerning Goethe's Leipzig life should communicate with him.

WINTER EXHIBITION.—The THIRTEENTH ANNUAL WINTER EXHIBITION OF PICTURES, the Contributions of British Artists, is NOW OPEN at the French Gallery, 129, Pall Mall, opposite the Opera Colonnade.—Admission, 1s.; Catalogue, 6d.
LEON LEFEVRE, Secretary.

SOCIETY OF PAINTERS in WATER COLOURS.—The WINTER EXHIBITION OF SKETCHES AND STUDIES by the MEMBERS is NOW OPEN, 5, Pall Mall East. Nine till dusk.—Admission, 1s. On dark days the Gallery is lighted by gas.
WILLIAM CALLOW, Secretary.

WINTER EXHIBITION, under the Superintendence of Mr. Wallis, removed from the French Gallery to the Society of British Artists' Gallery, Suffolk Street, Pall Mall, is NOW OPEN from 9 until 5 o'clock daily.—Admission, One Shilling.

MR. MOREY'S COLLECTION OF MODERN HIGH-CLASS PICTURES is ON VIEW at the Royal Exchange Fine Arts Gallery, 24, Cornhill. This Collection contains examples of Clarkson, Standish, R.A.—J. Lewis, R.A.—Hook, R.A.—Phillips, R.A.—Frith, R.A.—Roberts, R.A.—Ross Bonheur—Goodall, R.A.—Cooke, R.A.—Cope, R.A.—Creswick, R.A.—Pickersgill, R.A.—Leighton, R.A.—Calderon, A.R.A.—Sant, A.R.A.—Andsell, A.R.A.—Frost, A.R.A.—P. Nasmyth—Linnell, sen.—Johnson, A.R.A.—Cooper, A.R.A.—Gale—Marks—Pettie—F. Hardy—John Faed—Burgess, &c.—Admission on presentation of address card.

SCIENCE

SOCIETIES.

GEOLOGICAL.—Dec. 20.—Sir C. Lyell, Bart., in the chair.—Messrs. H. Leonard, W. Lyon, M. Pullen and C. S. Rooke were elected Fellows.—The following communication was read:—'On the Conditions of the Deposition of Coal, more especially as illustrated by the Coal-Formation of Nova Scotia and New Brunswick,' by Mr. J. W. Dawson.—The following objects were exhibited:—A new Form of Goniometer, exhibited and explained by Prof. N. S. Maskelyne.—Bone from a Peat-bed near Wareham, Dorsetshire, exhibited by the Rev. J. H. Austen.—Fossils from Trinidad and Anguilla, exhibited by Mr. R. L. Guppy.

ENTOMOLOGICAL.—Jan. 1.—F. P. Pascoe, Esq., President, in the chair.—Mr. H. Adams, Capt. J. Hobson, Mr. C. O. Rogers and Dr. E. P. Wright were elected Members; Messrs. Blackburn and W. B. Pryer were elected Annual Subscribers.—Mr. S. Stevens exhibited four large cases of Lepidoptera and Coleoptera, from the Himalayas.—Prof. Westwood read a letter from M. Snellen von Vollenhoven, recounting some of his entomological experiences during the season of 1865.—Mr. H. W. Bates gave an account of the proceedings of Mr. Bartlett on the shores of the Ucayli, and mentioned that large collections of objects of natural history had been sent by him from that region, and might be expected shortly to arrive.—The President read a paper entitled 'A List of Longicornia, collected by the late Mr. P. Bouchard at Santa Marta.'—Mr. W. C. Hewitson communicated descriptions of twenty-three new species of butterflies, belonging to the species *Hesperia*.

CHEMICAL.—Dec. 21.—Dr. W. A. Miller, President, in the chair.—The new Members elected were, Dr. J. Percy, Messrs. E. T. Chapman, C. N. Ellis and T. Ward.—The names of eight other candidates were proposed for election into the Society.—A communication, entitled 'On the Best Material for Mural Standards of Length,' was read by Mr. J. Yates, in which the author suggested the use of gilt brass for making the new metric standards, which were proposed by the British Association to be exhibited upon the walls of several public buildings in London and the provinces.

MICROSCOPICAL.—Dec. 13.—J. Glaisher, Esq., President, in the chair.—His Excellency Baron Bentinck, Messrs. J. T. Renton and J. B. Rapkin were elected Members.—The following papers were read:—'On a New Species of *Acarus* and its Organic Reproduction,' by Mr. R. Beck.—'On a Method of Cell-Mounting,' by Mr. J. Smith.—'Description of an Improved Growing Cell,' by

Mr. R. Beck,—"Notes on the Grigarinidae," by Mr. E. Roy Lankester.

ANTHROPOLOGICAL.—Dec. 19.—The following new Members were elected:—Messrs. J. Bennett, S. Harraden, W. H. Sherwood, Rev. M. P. Clifford and Dr. J. Underwood.—The following papers were read:—"On the Origin of the European Races of Mankind," by the Rev. D. Heath,—"On Two Australian Skulls," by Mr. H. G. Atkinson,—"On the Idiotic Family of Downham, Norfolk," by Mr. H. G. Atkinson,—"On the Maya Alphabet," by Mr. W. Bollaart.

MEETINGS FOR THE ENSUING WEEK.

- Mon.** Geographical, 8½.—"Second Journey into W. Equatorial Africa," M. Du Chaillu.
Tues. Syro-Egyptian, 7½.—"Pharaohs of the Bible," Mr. Bonomi.
 Engineers, 8.—Address of the President.
 — Photographic, 8.
 — Ethnological, 8.—"Physical Forms of the Lapps," Mr. Campbell; "Ethnology of Indo-Chinese Nations," Col. Phayre; "Characteristics of South Salovanic Races," Miss Irby.
 — Zoological, 8½.—"American Caprimulgus," Mr. Selater; "Breeding of Birds in Society's Aviary," Mr. Bartlett.
Wed. Literature, 4½.
 — Microscopical, 8.—"Opaque Illuminator," Prof. Smith; "Illumination with High Powers."
 — Geological, 8.—"Origin and Structure of the so-called Eozoon Serpentine," Prof. King and Dr. Rowney; "Presence of Eozoon in Older Rocks of Bavaria," Dr. Carpenter; "Origins of Lake Basins of New Zealand," Mr. Locke Travers.
THURS. Archaeological Association, 8½.
 — Antiquaries, 8½.—"Site of Portus Lemanis," Mr. Black.
 — Royal, 8½.
Fri. Astronomical, 8.

FINE ARTS

MR. SEYMOUR HADEN'S ETCHINGS.

CONSIDERING the manner in which the etched thoughts of Mr. Haden and others have been treated by the hangers of the Royal Academy Exhibition, it is not surprising that the works before us should be presented to Englishmen at second-hand. Mr. Haden's drawings impress those who examine them deliberately with a most favourable idea of what may be called his Englishness. He never aims at those *tours de force* which so captivate commonplace etchers, who, with blackness that is hardly mitigated, and white that, by contrast, glares to the eye, aim at Rembrandtish effects with half a square yard of printing-ink, and "a light which has the size of a shilling." On the contrary, in his wiser and more healthy hands, nothing that can be called sensational etching appears: his sense of beauty is gratified by placid scenes, such as are afforded by calm rivers running smoothly in long reaches to the sea, loitering in sheeny spaces at noon-time, or when swathed in evening mists; their banks studded with wealth of trees, lush herbage and stark rushes—tall and lance-like. Gleaming, gently troubled or veiled mirrors are Mr. Haden's beloved and lovely rivers. There is an undefinable sense of summer on many; others suggest early autumn in the full growth of leaves, or later autumn in the flood of water; in some that water spreads in shallows, and in others is hardly held by the steep banks itself has cut. To be in keeping with his love of peace, of continuously exerted but gentle will, and that sense of homeliness and rest which are evidently the characteristics of his genius, the artist never shows us water in any phase of suffering or violently exerted force. He has taken the serviceable stream for his own, and so delights in the halcyon quiet of its banks, that one almost seems to hear with him the rustle among the weeds which the ripple makes when closing behind a canal-boat, as plainly as we see in such places the ringed eddy when it wheels around a point into the depths of slack water, or is brought into a troublous world by some intrusive post. On these smooth streams the overhanging willows, as the moving air shakes them, whip the surface into circles that widen and fly, and vanish as they fly.

Mr. Haden is evidently at home in such scenes as these; his musing mood is gratified not less completely by the apparently opposed, but really accordant—and most profoundly accordant—subject which presented itself to him in the *View out of a Study-window in Sloane Street*—a vast house-top panorama with a low horizon, and long parallel strata and cumuli rising in enormous masses to

form an amphitheatre, of which the great city is the arena.

Of another, but more obviously suggestive order, is the *Sunset in Tipperary*, a grave and pathetic work. The time is evening, the air is very still; sunset without glare is apparent over the horizon of a level country that is partly hidden from us by trees, among which shadows are gathering with an intensity that becomes more and more solemn at each moment. The immediate foreground is a park-meadow, divided by a stream which has cut for itself a deep and many-curving trench, and now comes with speed and oily smoothness out of the gathered gloom of the trees, eddies round a point, and sullenly reflects that part of the sky which is open to it. The trees have been thinned by autumn; a few birds are wheeling to their rest. This is one of the most beautiful etchings we have ever seen, soft and broad, and wonderfully wealthy in tone. The *Mill Pond at Shere* represents an early afternoon effect in summer, when the light is sufficiently veiled to reduce the sharpness of the reflexions of the trees as they stand about the edges of an expanse of water wherein every image, from that of the slenderest rod of a sapling to the darker masses of bulky trees, is presented, and only broken where some wide undulations creep towards us from the distant shore. The composition of this work is very fine and expressive of the half-neglected character of the place; in what is called texture it is happier than the "Sunset in Tipperary," which seems to us a little too "velvety," after making full allowance for the locality and effect. *Sunset*, tranquil water among trees, with tall poplars on a bank and rising land further off, is a charming study. A very different kind of effect is presented in *The Ferry at Cardigan*, looking up the river. Here all is clear and sharply defined, and the river glitters in the growing light.

The Thames at Egham shows an effect of extraordinary brilliancy, the time being summer and near the noon of a glorious day; the water is one sheet of light, unbroken in the front; some white posts stand in the stream, one of which, so brilliant is the surface, is reflected back from the water where it approaches us. Not less delightful is *Egham Lock*, an exquisite drawing, charming in its treatment of water and the solid manner of its handling throughout. *Early Morning in Richmond Park* shows the sun rising over that paradise, the view of the river from a terrace, which is planted with large and noble trees. Among their stems the sun has power enough already to cast long shadows upon the sward; his light renders the distance undefinable, except for the masses and prominent features; the edges of the near foliage are illuminated, and, so to say, lost in the lighted sky. If Mr. Haden had done nothing more important than the exquisite sketches styled *Shepperton and Kew Railway Extension*, he would deserve the title of an artist. *Sunset on the Thames* is a grand work, representing one of those gloomily-gorgeous effects, which are the sole compensation for our smoky metropolitan atmosphere. Our peculiar murkiness fills the sky, and is penetrated only from the focus of the sun at its setting by irrepressible rays of light; dark bars of cloud that lie parallel to each other and the horizon, are softened by the fuliginous veil, which also reduces the clearness of the light which falls on the undulating surface of the river, and masters the very brilliancy of the reflected splendour itself. The sullen gloom is everywhere,—absorbs the removed shore, and the Thames barge in the front, which steals almost darkling on the water.

Very beautiful, and not less truthful than the last, is that different effect so happily represented in *The Towing-path*, which may be called a mezzotint; this is actually wonderful in rendering of light and tone.

One of the best drawings is that named *Old Chelsea*, which represents that quaint, "old-fashioned" precinct; the line of houses now styled Lindsey Houses, built by Lord Lindsey, and once inhabited by the Moravian Brethren; where Count Zinzendorf died, and Brunel and Martin lived. One of the most picturesque places in London, this site will soon, we fear, be ruined by the destruction of the old bridge, which is its most striking feature,

and the substitution for it of what has been called "a work of Art."

FINE-ART GOSSIP.

The second general Exhibition of Water-Colour Drawings will open at the Egyptian Hall, Piccadilly, on Monday, the 5th of February next. All works intended for exhibition must be sent to the gallery on Monday, the 8th, or Tuesday, the 9th instant, between ten o'clock A.M. and ten o'clock P.M.

Mr. Leighton is well advanced with the picture representing a procession in antique Syracuse, as previously described in the *Athenæum*; this important work will, it is hoped, be sent to the Royal Academy Exhibition of the current year. Also a smaller picture, which is just begun, representing a nude Venus before the bath, the figure about life-size; the attitude is exquisitely graceful, the composition admirable, the disposition and order of the lines of the figure will show the artist to have progressed in that high quality of design. Mr. Leighton has spent some time on a portrait of the Prince of Wales, which is commissioned for the Fishmongers' Company.

The figure of Apelles, designed by Mr. Poynter for the wall-arcade of the South Court, South Kensington Museum, has been executed in mosaic on a gold ground, and will soon appear in its place. On the whole, the work is satisfactory. We are glad to learn that it is intended to confine these decorative works to a single plane of representation, so that the little models of buildings, perspective views and the like, which now injuriously affect several of the designs exhibited in the arcade, will not be continued. The mosaics already produced from designs by Messrs. Leighton and Poynter, are consonant to the laws of decorative art in this respect.

We regret to learn that there is every probability of the closing of the Lambeth School of Art, which furnished so many fortunate students to the Royal Academy at the recent distribution of medals. Lack of funds, consequent on the recent "Minute," as affecting Art-Schools, is the cause of the failure.

A reader of the *Athenæum* says: "Give me leave to call your attention to an oversight which occurs in your obituary notice of Sir Charles Eastlake, where you credit that elegant and accomplished writer on Art, Mrs. Jameson, with being the first of our lovers of painting who drew attention to the riches of the older Italian schools. Such is hardly the case. Thirty years ago, when that lady (who was always searching, always collecting, always making progress) had not got beyond rapture and enthusiasm concerning the second-hand imitations, which were commanded for New Munich, by King Louis of Bavaria, there appeared in your own journal a continuous series of travelling letters, and detailed criticisms, written by that singular and unequal man of genius, George Darley, in which the attention of all thoughtful and true lovers of Art was called to the long and then too much neglected line of Raphael's predecessors. To these, myself, and it is only fair to assume, many besides me, were indebted for the direction of curiosity and study towards Giotto, Orcagna, Fra Beato, Francia, Perugino, and others of the memorable men whose pictures have since then become the fashion. The writings on Art of Darley (by the way, also, one of the most exquisite of modern lyrists, when it pleased him to be simple), though mannered, and wanting in fluency, are too full of keen observation, deep thought and power in comparison judiciously exercised—to be so completely forgotten as would seem to be the case."

Mr. Street has just completed a new church at Teddington; Mr. E. Lamb, a very elegant and pleasing structure, of the same nature, at Haverstock Hill, dedicated to St. Martin.—Messrs. Slater & Carpenter have partially restored the church at Burton-Latimer, Northamptonshire; the tower and spire have been taken down and rebuilt on more solid foundations than those which formerly existed; further works on the rest of the church

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are contemplated; the fine wooden roof of the body of the church will be preserved, and replaced wherever it is practicable to do so.—Mr. H. H. Armistead has just completed some carvings for the reredos of the University Church, Cambridge, the gift of Dr. Lightfoot.—Mr. Butterfield is to restore the Collegiate Church at Heytesbury.—Mr. C. E. Giles has completed the restoration of South Molton Church, Devon.—Mr. Goldie's church, Roman Catholic, built for Sir G. Bowyer, at Abingdon, is completed.—Messrs. Clayton & Bell have placed a stained-glass window in Dunmow Church.—Mr. Waterhouse has completed some schools at Prestwick.

The Arundel Society has published a chromolithograph by Messrs. Storch & Kramer, from a drawing made by Signor Mariannucci from Raphael's fresco, 'St. Peter delivered from Prison,' in the *stanzes* of the Vatican. As this is one of the least beautiful of Raphael's works, the least fortunate in position and composition, so it is probably the least satisfactory of the Arundel Society's reproductions. As an example of the vices of the original manner of the society in chromolithography and its treatment of ancient pictures—whereby they are given, not as they are, but as the draughtsman thinks they ought to be—this issue is curious. We believe it is to be the last specimen of its kind; it shows the egregious nature of the errors to which we refer. It is just to Signor Mariannucci to add, that in no instance have we found his copies reproduced by the Berlin chromolithographers in a feeling manner, but ever with a painful insensibility and mechanical dullness of treatment which would exasperate any old master who might be unlucky enough to be so slandered. It is bad enough to have a picture "restored," but to have it chromolithographed by Messrs. Storch & Kramer is a much worse fate.

After many perils, the scheme for erecting an archaeological museum at Athens seems likely to be put in practice. The Greek Government has granted a site for the edifice on St. Athanasius' Hill, and approved the plans proposed by Prof. Lange, of Munich, for the erection and arrangement of the desired structure. Of its kind, nothing can be more desirable in Greece than the formation of a place of deposit for the countless treasures which turn up from the soil of the country, and, until now, have had but the hope of a home there. M. Bernardiaki, a Greek merchant of St. Petersburg, offered, some time since, to give 200,000 francs in the first instance, and when a beginning was made, an equal further sum of money towards the cost of the building in question. More subscriptions have been received, and the Government of Greece has decreed the commencement of the work.

Mr. J. H. Pollen is engaged in improving the decoration of the great iron church at Calcutta, an edifice which suffered greatly in the recent cyclone. The problem was to render the lean and meagre forms of the present work acceptable, without rebuilding it, and, by simple colouring, to make a dismal structure handsome. By judiciously introducing decorations in metal, gilding and colouring, the thing will be done in a satisfactory manner.

MUSIC AND THE DRAMA

ST. JAMES'S.—This theatre stands out from others on the ground of having provided a Christmas piece, which is properly neither a burlesque nor a pantomime, though it partakes of the characteristics of both. It is called 'Please to remember the Grotto; or, The Manageress in a Fix'; and is founded on Tom Dibdin's 'Harlequin Hoax,' which was brought out at the Lyceum in 1814, and is stated by the author to have redeemed the theatre for a season, then in a condition of loss and peril, under the management of Mr. Arnold. This piece was a kind of *revue*, and presents a curious picture of the period, when London was without those modern improvements, the mere suggestion of which was a subject of iniquity to many respectable people then living, or of ridicule to writers who had as much wit as

prejudice. The idea having been submitted to Mr. John Oxenford, he has based upon it a similar drama, with dialogue and incidents relative to the present time. The plan is that of Sheridan's 'Rehearsal' and 'Critic.' The opening represents Miss Herbert as unprovided with a pantomime for Christmas, and therefore in a state of mental perplexity. Accordingly, she invokes aid of *Peter Patch*, Mr. Belmore, a pantomime-writer, who fixes ultimately on the subject of 'Remember the Grotto.' The dialogue between them, in which Mr. Sanger, stage-manager, takes part, is full of exquisite satire. The topics are well chosen, and for the most part sensibly handled. These relate to the sensational drama, the literal drama, the fantastic drama, and the music halls. The first is objected to, because the heroine has three husbands, two being killed on the boards; the second, because it aims at representing a clinical lecture at Guy's Hospital; the third, because the Child of the Moon, its leading character, is too scantily draped for a West-End audience; and the fourth, because they threaten to deprave public taste. Mr. Oxenford has written smart dialogue on these topics, which has a certain piquant effect on the audience, and indeed is specifically entertaining. The rehearsed pantomime that succeeds, the arrangement of which has been intrusted to Mr. W. S. Emden, is not altogether so good, yet it has its clever points. The notion of Mr. Frank Matthews as *Clown*, Mr. F. Robson as *Pantaloon*, Mr. F. Charles as *Harlequin*, and Miss Collinson as *Columbine*, is provocative of laughter; and Mr. Grieve has, moreover, painted some pretty scenery for the action,—*à propos* of Margate Sands and the Coral Caves of Ocean. Mr. Musgrave, too, has selected some appropriate music; and altogether the thing is effectively done. We are happy to find that 'The School for Scandal' still continues attractive, and thus furnishes opportunity for Miss Herbert to cultivate a higher style of histrionic art, and raise her position as a dramatic artist.

MUSICAL AND DRAMATIC GOSSIP.

It is a significant proof of the changes which have passed over society since the century began, that Music is beginning to make its way, and to hold its own, in the very places where, thirty years ago, it was tolerated at best—ordinarily mocked at as an effeminate waste of time—our resorts of collegiate education. The other evening the students of Wellington College gave their annual concert at the close of the session. They are strong enough to attempt, and, it is added, to perform well, Romberg's 'Lay of the Bell,' choruses from 'Antigone' and 'Œdipus,' by Mendelssohn (among the latter Mendelssohn's own favourite, 'Thou comest here, from the land,' which he ascribed to Mr. Grote, our great historian); winding up their evening spiritedly by the slighter 'Carnavale,' of Signor Rossini. It is needless to point out, with sympathy, the care and preparation which music so developed and high in style must have required.—An analogous concert has been given at the Marlborough College; including some of Mr. Pearshall's madrigals, and other music less solid and worthy; but besides these, a curious novelty, in the style of 'Dulce Domum'; a 'Carmen Marlboroughense,' written in decent Latin (as modern scholarship goes), and set to music by Herr Schulthes. 'Alexander's Feast' has been given, under like circumstances, at the Clapham Grammar School.

The first of the concerts, designed to be given in *memoriam* of Mr. Vincent Wallace, took place on the 4th. Madame Sainton-Dolby announces a ballad concert for the 8th. The *Popular Concerts*, to be twenty-three in number—sixteen evenings and seven mornings—will commence on the 15th, with Herr Straus as violinist, and Mr. Franklin Taylor at the pianoforte. Herr Joachim will appear on the 12th of February. The concerts of Mr. Henry Leslie's Choir will begin on the 1st of next month. We are informed that in consequence of the success of a concert the other evening, given there for a charity, by Mr. Brinley Richards, a project is on foot for building a new concert-room at Kensington. Mdlle. Tietjens has

returned to England, and sang at Mr. Halle's Concert, at Manchester, on one of his late Thursdays. The concerts hitherto given by his band, directed by himself, at Bradford, are said to have been thoroughly appreciated.—'Alexander's Feast' has been in preparation at Glasgow.—M. Gounod's 'Tobias,' and other sacred compositions by him, as yet unknown in this country, are to be performed, says the *Orchestra*, on Shrove Tuesday.

On Tuesday evening, at a concert held in the Birmingham Town Hall, there was performed a new work of some importance—the Inaugural Ode composed for the opening of the Industrial Exhibition, by Mr. T. Anderton.

The *Musical Directory*, (Rudall, Rose & Co.) for the year 1866, is, we are sorry to say, no more correct than its predecessors. The list of addresses of professors has not been revised. Names are to be found in it of those whom Death has removed from the scene. The omissions are no less capricious. The most remarkable series of concerts in England is that conducted by Mr. Halle, at Manchester; but it finds no place in the chronicle of the year.

Madame Parepa is expected in England towards the end of the month.—Madame Lemmens-Sherington is said to be in treaty with the management of the Italian opera at Madrid.—Mdlle. Nilsen, from the Théâtre Lyrique, will possibly visit England shortly.

It is true, we are now told, that the 'Loreley' of Herr Bruch is to be performed at Her Majesty's Theatre during the coming season:—the finale of that opera, completed by Mendelssohn, will be substituted for the one which the necessities of his position compelled Herr Bruch to compose at a heavy disadvantage.

Mention has been made of the publication of the supplement to 'L'Africaine,' by its proprietors, who leave no stone unturned to keep up the excitement created by Meyerbeer's last opera. We may, one day, speak of this analytically. Meanwhile, the preface prefixed to it, by M. Fétis, claims notice as one of the links of a very strange history. There is no stint in it of such laudation as modest men wait for others to apply to them; his enthusiasm, his acumen, his patience, his conscientiousness, figure handsomely in the foreground; and with these the opinion (natural enough, under the circumstances of his promotion to the post of the composer's representative) that 'L'Africaine' is Meyerbeer's best opera. With this conviction publicly expressed (in which few, save those directly interested, will be found to participate) M. Fétis is still compelled to confess to the insipidity and monstrosity of the book, and to express surprise at the acceptance of these by the master musician. Among the situations suppressed are, the attempted execution of *Vasco*, at the instance of *Don Pedro*, in the third, or *sea*, act—followed by a sentence of whipping pronounced against the devoted *Selika*. Other incidents, no less acceptable, had also to be pared and pruned away; and yet, on trial, the music selected and retained occupied in execution four hours and a quarter, without allowing for *entr'actes*, which were, inevitably, of enormous length. M. Fétis further states, that in superintending the stage-production of 'L'Africaine' he was obliged, in more than one passage, to have recourse to "addings and eakings," and with the same he is blandly content. Also, he expresses a wish—in which every admirer of Meyerbeer will join—that the portions of 'Robert,' 'Les Huguenots' and 'Le Prophète,' similarly rejected, should be given to the world.

Signor Verdi is writing a new opera for the Grand Opéra, on the subject of Schiller's 'Don Carlos.'

Nicolai's 'Il Templario' is in preparation at the Italian Opera in Paris. Madame Calderon has been tried there, in 'Maria di Rohan,' without success; but the part is, as they say in the theatres, "an up-hill run."—Mdlle. Zeiss, a new *contralto*, who sang the more becoming music of 'Gondì,' appears to have made a favourable impression.—Madame Ceillag has turned up again, and is said to have contracted a brilliant engagement at the Madrid Opera.

M. Léon Duprez, son of the redoubtable tenor,

is about to make his first appearance in Paris as a baritone.

The new Protestant music for the obsequies of the late King of Belgium—also that for the inauguration of his Roman Catholic successor—was composed by M. Fétié.

Signor Pinsuti, to the regret of all who have voices to be trained, appears to have exchanged the career of a professor for that of a composer. He is wintering at Florence, and busy, we are told, over an opera, the subject of which is taken from Shakespeare.

At the funeral of Marshal Magnan the other day, M. Battaille, the excellent bass singer, produced a *Cantata* for his own voice in a chorus, which is highly praised as a composition in the *Gazette Musicale*.

The MM. de Goncourt's abominable play has, we are glad to learn, for decency's sake, been withdrawn from the repertory of the Théâtre Français. They have solaced themselves in the manner customary on such occasions, by writing a letter of protest to the *Journal des Débats*.

A translation of Beethoven's collected letters, including those recently disinterred by Dr. von Köchel, by Lady Wallace, is announced.

M. Meissonnier, one of the best known and most respected publishers of music in Paris, died towards the close of last year.

Signor Rovere, the *buffo*, who appeared at Covent Garden Theatre, but who may be best remembered by Lablache's description of him as "*comique comme un cerceuil*," died the other day at New York.—To the list of deaths, may be added another one under circumstances of peculiar disaster, that at St. Petersburg, of Mlle. Ehlers, a dancer. As in the cases of poor Miss Clara Webster and Mlle. Emma Livry, her dress caught fire on the stage, and the injuries from the shocking accident proved fatal. Thursday's *Times* recorded the death on the stage, also by fire, of a columbine, at the Lyceum Theatre, in Sunderland, which took place a few evenings ago.

MISCELLANEA

The Confessions of Puff.—There are few productions so attractive as confessions. In spite of all experience, the word "confessions" has a charm that few can resist. We know that of all the productions of an author, his confessions are probably the most unreal and the most romantic; and yet, in spite of all this—possibly because of it—confessions, although the most deceptive of books, are the most profitable of speculations; and when an author, hard up for material, boldly plunges the knife into his own bosom, and serves himself up with his own sauce, the public generally relishes the dish. A well-known Parisian journalist—if our readers will pardon the expression—has just cooked his own goose in this fashion, and has laid open the secrets of an organization which has flourished for a long time amongst our clever neighbours, but to which the more matter-of-fact British genius has never aspired. The French man of business gives the English credit for being far ahead of his countrymen in the great art of advertising—just as every nation will readily cede to another the palm of diplomacy, however egotistic it may be on all other questions; and the common, clumsy advertisement, which every one knows to be such, passes in France by the name of *annonce Anglaise*. But the ingenious French mind does not stop there. In addition to the ordinary *annonce*, the French press has its *réclames* and its *faits-divers*; which, put into plain English, mean puffs ordinary and puffs extraordinary; and all the journals, from the official *Moniteur* to the lowest printed sheet, has its graduated tariff of mercenary enthusiasm, varying in price from a few sous to six francs a line. This system has been in operation for many years, and it may easily be conceived how much it has done for the welfare, if not for the independence, of the French press. One would have thought such a system sufficient to meet the wants of even "the most spiritual people in the world"; but genius cuts out new paths where ordinary mortals imagine nothing more can be done. M. Villemessant came up to Paris, a young man from the country, a good

many years since, and seeing that the edifice of *Réclame* was not quite complete, he invented the crowning stone of the *Courrier*. He started a journal of fashion, called the *Sylphide*, and he tells very naively how he worked the new oracle, and who helped him in his labours. He says:—"I set about finding a female chronicler of the fashions; not one of those *comtesses* or *marquises* of Carnival, whose titles are derived from the golden book of pseudonyms, but a real lady of the fashionable world; and I was lucky enough to put my hand on one of the true aristocracy of the Empire, who signed her articles with the high-sounding name of the Duchesse d'Abrantès." The *Courrier* was, and still is, a list of the necessities of the fashionable world; a mosaic of silks, satins, ornaments, and perfumes to be used by the upper ten thousand, cleverly worked up by a female hand, and containing special mention of the wares of those who were willing to pay the piper. M. Villemessant says modestly:—"I was unable to put together thirty lines of an article, but I was soon master of all the slides and strings, and no one knew better than I did how to inspire a *réclame*, or to put my finger on the sensitive chord of the advertiser." And he gives us some amusing specimens of the products of his new workshop. Here we have an example of the *réclame élégante*:—"A grisette's legacy."

—Last Sunday the occupants of a house in the Rue Saint-Honoré were in chase of a canary, which was flying about their premises, having come from nobody knew where. The pursuit was all the more eager from the fact that the bird had a piece of paper attached to its neck by a thread. At length the little creature was made captive, the paper detached, unfolded, and read. Its contents were as follows: "Poor, ill, without work or any other resource, I know not what will become of me. I am only twenty, but I will not lead a life of shame! I have decided: all will be ended to-night. The only friend I have in the world is this little bird, which I set at liberty! I implore the person who may catch it to take great care of it. It sings so sweetly, poor little thing! Signed, Marie." The bird was taken by M. — proprietor of the establishment of the Rue —, who gave it asylum, and watches over it with religious care."

This puff was duly exhibited beforehand to the proprietor in question, who was delighted with it, and the success was so great that he was compelled to buy a canary, and hang its cage up in the most prominent part of his shop. The shopkeeper had bought a bird that did not sing, and a sentimental lady, who had read the sad story, said—"Poor little thing, it mourns for its mistress." M. Villemessant treats us to specimens of the *réclame à double détente*—in which two birds are killed with one stone—and other wonderful examples of his new art. He tells us that the perfumers, silk-mercers, and *modistes* bid like gudgeons, and that a fortnight after the *Sylphide* was started he had orders on hand for *réclames* to the extent of many thousand francs. But he wanted a little ready money; so he picked out a great house, one of the retail silk and calico lords who had never condescended to the *réclame*. With a bit of draft enthusiasm in his hand he approached the potentate—whose name, as well as those of his other clients, he gives at full length—and with a trembling hand he turned the handle of the door which led into the great man's sanctum. After a few preliminary remarks, the precious bit of copy was read; the great man, who had never advertised in his life, was so struck with the idea, and so charmed with young M. Villemessant, that a bargain was concluded at once, and the journalist departed with twelve hundred francs, twelve piles of five-franc pieces in silver, which M. Villemessant calls the columns of his new temple, safe in the depths of his breeches-pockets,—famous ballast against the lightness of his heart. M. Villemessant tells some amusing anecdotes of the modesty of some of his clients. One perfumer was indignant at being called in the *Courrier* the "*Demi-dieu* of Perfumes." "*Demi-dieu*," said the purveyor of sweet smells, "and pray who is the *dieu* of perfumes?—M. — or M. —?" Another client, a fashionable tailor, said: "I have a horror of a large amount of puffery; when you speak of me, say simply, *Le dieu*

de la Mode,—no more!" Could modesty go beyond that? M. Villemessant has started innumerable journals. If the *Sylphide* was his *hors-d'œuvre*, *Figaro* was, and still is, his *pièce de résistance*; while the *Grand Journal* and the *Événement* are recent additions to his bill of fare. He has worked the *réclame* in every possible form, and his *Courrier* has become a feature in almost every publication. He tells us how he introduced the new notion into the great papers; he went to M. de Girardin, whose journal, *La Presse*, was already on the high road of success, and whose device at that time was, "*A new idea every day*." M. Villemessant's little proposition struck him at once; it was new, and promised to be fruitful. M. de Girardin closed with the proposal instantly, and said,—"I will give you the *feuilleton* of *La Presse* once a week; you will do what you please with it, but you must take care that the matter is well managed. You shall give me a hundred francs a week, and pay me a month in advance." The money was paid the next morning; and then, says M. Villemessant, the next thing was to sub-let the apartments in the house he had taken. This, too, was soon achieved. One celebrated goldsmith—whose name is given in full—ordered twelve bits of interested enthusiasm, of from five to ten lines in length, at the rate of a hundred francs each; and before long, to quote M. Villemessant's own words, "I found gold on the very surface, and had only, as it were, to stoop—*me baisser*—happy expression!—to pick up orders." Many of these *courriers de modes* are written by ladies. M. Villemessant has himself told us that his Duchesse was really a member of the *haut monde*, although she borrowed a title that did not quite belong to her; and he tells us how he seduced another lady of title into the business. The latter was, and is, a *marquise*; and was, at the time referred to, living in such state that the pushing young man from the country was quite dazzled when he approached the sanctum of the *grand bas bleu*. The lady condescended to enter into the business, assuming a title below that which was hers by right, and the *courriers* of the Comtesse — had immense success. The lady is well known and respected by all who move in the literary circles of Paris; she is not so young or so rich as she once was, but she is *spirituelle*, and has written some very clever books. We could name another *comtesse*,—if we thought it polite to snatch the *loup* from a lady's face,—a real, living, breathing, clever, laughing countess, who now wields the *courrier* pen in a well-known daily journal. These things are no secrets in Paris; but when writing in an English journal it is fitting to write as English journalists do, and so we leave to M. Villemessant the amusing task of unmasking the ladies. *Comtesse* has become almost the universal title of those who chronicle the elegancies of fashionable life in Paris; but all *comtesses* are not countesses,—all are not even women; many a Comtesse du Carnaval wears a beard behind her mask. M. Villemessant does not hesitate to name at least one well-known journalist who has done, who perhaps still does, *courrier* work; who is, or was, not above taking a lease of a literary apartment, and letting it out by the yard. It is an ingenious mode of doing immense service to others without self-sacrifice; and there is, of course, nothing exclusive or unfair in the matter, for the *Courrier des Modes*, like the London Tavern, is open to all the world—who can pay for its advantages. M. Villemessant confesses all these things, and many more, in his last new publication; and mentions in his confessions many names of living individuals and existing firms incidentally. We suppose this is a new form of *réclame*, possibly to become famous under the title of the *Confessional*! We do not think, however, that the new notion is so good as that which made the fortune of the modest young man from the country, who signs himself H. de Villemessant. G. W. Y.

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